
OWEN'S
CHURCH HISTORY.

11118.

LIBRARY OF CONGRESS.

Chap. *BX* Copyright No. *6231*

Shelf *09*

UNITED STATES OF AMERICA.





7732, C¹

THE HISTORY
OF THE
CHURCH OF CHRIST,

THE
TRUE AND FAITHFUL FOLLOWERS OF JESUS.

EXEMPLIFIED BY THEIR LIFE AND CHARACTER, IDENTIFIED BY
THEIR CHURCH POLITY AND DOCTRINE.
FROM ITS ORGANIZATION TO THE PRESENT TIME.

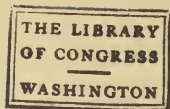
BY ELDER THOS. H. OWEN.

AND BY REQUEST OF THE AUTHOR IS NOW FIRST PUBLISHED
IN BOOK FORM, TOGETHER WITH APPENDIX.

BY ALBERT F. UITTS.

INDIANAPOLIS:
SENTINEL COMPANY, PRINTERS AND BINDERS.
1872.

BX 6231
.09



Entered according to Act of Congress, in the year 1872,
BY ALBERT F. UITTS,
In the Office of the Librarian of Congress at Washington.

LC Control Number



tmp96 028678

THE AUTHOR'S PREFACE.

Having experienced, while engaged in the ministry, for over twenty-seven years, the inconvenience and great want of a thorough knowledge of the history and progress of the Baptists, (the Church of Christ,) from the Apostles down through the dark ages of Popery to the present time ; and knowing that very many of our denomination are still laboring under great disadvantage for want of a thorough knowledge of these things in defending the church from aspersions and taunts of the children of the bond-woman ; and having of late been enabled to procure different works containing this desirable and very important information, I propose giving a compendium thereof through the columns of the Southern Baptist Messenger. I have watched the pages of our Old School papers with a great deal of solicitude for years, hoping, after perusing the last number, that the next would bring us news of some brother engaging in the work. But up to this time, my desires have not been realized. And such information now would be seized upon by me as an excuse to abandon the undertaking. This work necessarily must be short and concise, and for the purpose of comprehending the most in a short space, we have concluded to take it up by Centuries, showing the faith and practice of the Church in each century, and noting the time of the rise of certain false doctrines which are now practised by the Church of Anti-Christ.

We design our comments to be as short as possible, without rendering the work unintelligible. We shall give facts, as they are detailed by historians of different ages, and shall prefer quoting Pedit-Baptist historians, where their testimonies are to the point.

Zem Zem, Cal., 1859.

THE EDITOR'S PREFACE.

DEAR READER: As nothing is more common, when we take up any new publication for perusal, than to cast our eyes on the title-page or preface, so that by going into the poreh we may form some idea of what is inside of the edifice.

One of the great inconveniences to the common people have been that our Church histories are too voluminous; the price is so high, and the reader has to go over such a mass of reading matter, that but few persons can spare the time, even if they had the patience to prosecute the task. This history is arranged in such a manner that a person wishing to know the state of the Church in any century, he can turn to that century and find their character, doctrine, and church polity, given plain and pointed, with a very concise account of their worship, from the days of the Apostles to the present time. These people, who suffered persecution for righteousness' sake, have, in all ages, been hunted and driven like wild beasts by their enemies from mountain to dale, from valley to hill, and have been known by different names, as their enemies saw fit to stigmatize these poor people with (witnesses for the truth).

In presenting this excellent work to the attention and patronage of the American people, we feel satisfied of the fact that the author of this work, in his laborious task, renders essential service to the cause of truth, and to the reader a rich intellectual repast. He has, with much persevering industry, had free access to a wide range of ecclesiastical information, gathering materials from both friend and foe, and has manifested his love of the truth in his unyielding attachment for religious liberty, which we find exemplified throughout his whole history and life.

And now whosoever they be that has learned of the Father of all mercies that salvation is entirely and unconditionally free to the poor sinner, without money or the price of money, to all such this little book will be a welcome visitor indeed. May the great Head of the Church bless and crown its circulation.

ALBERT F. UITTS.

Whitestown, Ind., June 25th, 1872.

Avenge, O Lord, thy slaughter'd saints, whose bones
Lie scatter'd on the Alpine mountains cold;
Even them who kept thy truth so pure of old,
When all our fathers worshipp'd stocks and stones,
Forget not: in thy book record their groans
Who were thy sheep, and in their ancient fold
Slain by the bloody Piedmontese that roll'd
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To Heaven. Their martyr'd blood and ashes sow
O'er all the Italian fields, where still doth sway
The triple tyrant; that from these may grow
A hundred-fold, who having learn'd thy way
Early may fly the Babylonian woe.

—Milton.

HISTORY OF THE CHURCH OF CHRIST.

FIRST CENTURY.

We have the history of the Church for the first century recorded in the writings of the Apostles, the last of which were near its close.

We see a manifestation of the proneness of man to err from the truth, even in the first century, while the Apostles were yet with them. We hear the Apostle Paul informing the brethren at Thessalonica, that "the mystery of iniquity doth already work," etc. And the writings of the early Fathers inform us of the rapid progress of the Man of sin, during the second and third centuries, until the true and faithful followers of the Lamb could no longer bear the corrupt practices of many of the churches.

It seems that the Gospel was extensively preached by the Apostles in different parts of Asia. It appears probable that the Gospel was preached in Idumea, Syria and Messopotamia by Jude; in Pontus, Galatia, and the neighboring parts of Asia, by Peter; in the territories of the Seven Asiatic Churches by John; in Parthia by Matthew; in Scythia by Philip and Andrew; in the northern and western parts of Asia by Bartholomew; in Persia by Simon and Jude; in Media, Carmania, and several eastern parts by Thomas; from Jerusalem to Illyricum by Paul, as also in Italy; in most of which places Christian churches were planted in less than thirty years after Christ, and ten before the destruction of Jerusalem. (See A. Young on Idolatry.)

These worthy men, scattered as they were, at Stephen's death, went everywhere preaching the word. They disseminated the celestial seed in all the provinces and cities through which they passed. Many Christian societies were gathered and formed by them, all bearing a striking resemblance to the parent institution. Mosh. Hist., Cen: 1.

During most of the reign of Nero, the disciples of Jesus suffered great persecution. Among the martyrs of this period (64) are enumerated Peter and Paul. The number of martyrs in the first ages was very great, which is allowed by all impartial historians. Mosh. Hist., c. i, pt. 1, c. 5.

In 98, when Trajan ascended the throne, the third persecution was set on foot. The severity of his edicts was felt in Pontus and Bythinia, over which provinces the younger Pliny was Governor. The profession of Christianity was so general in Asia, that the Governor in enforcing Trajan's measures against Christians, perceived that their extinction would nearly annihilate the inhabitants of his province. He acknowledged, in writing to the Emperor, that the heathen temples were forsaken. Epis., C. 10.

It was a regular custom at this period for Christians to meet together for divine worship, to sing hymns to Christ, who was worshipped as God almost throughout the East; to exhort one another to abstain from all evil, and to commemorate Christ's death; to observe the first day of the week, which was regarded by all Christians. Mosh. Hist. v: 1, 91, and 109. Yet Pliny calls these heavenly engagements "a depraved superstition." Such views the most polished heathens encouraged, respecting the doctrines of the cross and spiritual worship. Orchard Hist. of Baptists, p. 108.

It has been asserted with considerable grounds of probability, that the Gospel was preached in Gaul (France) by the great Apostle of the Gentiles; but we have no records that mention with certainty, the establishment of Christianity in Trans-Alpine Gaul before the second century. Pothinus, or Photinus, a man of exemplary piety and zeal, set out from Asia and labored in the Christian cause with success among the Gauls (A. D. 110,) that from his efforts churches were established at Lyons and Vienna, of which Photinus himself was the first pastor. It seems the Gospel was preached in Africa before the middle of the first century. It is not certain by whom the Gospel was first preached to the people of Ethiopia. The current opinion is, that the Eunuch first, and afterwards Mathias, labored in those parts, and that Mark, in 39, with Simon and Jude, preached in Egypt, Memorica, Mauritania, and other parts of Africa. Young on Idolatry, vol. ii, p. 116. It is recorded that Mark baptized Auzelius on a confession of his faith, and that this Evangelist was martyred by the people of Alexandria. The Christians, during the most of this century, suffered very great persecution by the Pagan authorities. And those, many of them, who were not put to death, were stripped of their property and means of support, so that their lives were little more than a scene of suffering. From which we may conclude that none attached themselves to the Church but those who had been "taught of the Lord," repented of sin, reformed their lives, and become willing to forsake all earthly considerations, for the cause of Christ.

Such a state of things offered very few inducements to corrupt men to profess Christianity. Consequently, we may suppose, the Church entered the second century with her ordinances pure, and her discipline uncorrupted.

SECOND CENTURY.

We now find the Church on her march of time, without an Apostle living to direct and admonish her. She is now left to steer her way by the canonical writings, attended by the Spirit of Truth, which the Saviour promised should abide with her.

In the year 98 Trajan became possessed of the sceptre, whose prejudices were very strong against the followers of the Lamb. Persecuting edicts were issued, and the commencement of the century was the beginning of fresh trials to the professors of the Gospel. Adrian rather improved the condition of Christians. In A. D. 117, Titus Antoninus Pius succeeded, and proved himself a mild prince; but when Marcus Aurelius Antoninus ascended the throne he issued his cruel measures, and Polycarp, with many in Asia and France, were called to martyrdom. In A. D. 180, Commodus became head of the government, and the condition of Christians became tolerable; but on Severus succeeding, the aspect was changed towards the churches. Asia, Gaul, Egypt, and other provinces, were dyed in Christians' blood.

All historians speak of the Christian Church sustaining, to an eminent degree, the character of a *pure virgin*, for above one hundred years. The severity of the times would check insincere persons taking a profession, the examples of the Apostles and their successors were still kept in view; besides, the churches were composed of obscure persons, in the estimation of the world, nor did learning adorn her ministers, so as to awaken any fears of rivalry among the philosophers or *literati* of the day. Yet their obscurity, with their excess of virtue, was no guard to their lives or property. Orchard Hist. Bap., p. 19.

The Christian churches instituted in the cities of the Roman Empire were united only by the ties of faith and charity. Independency and equality formed the basis of their internal constitution; and they were in every way corresponding to churches of the Baptist denomination at the present day, in the dismissal of members, discussing affairs, or excluding offenders. Though the churches maintained a primitive character for more than a hundred years, yet during this century, and particularly towards its close, the Scriptural simplicity of the institution became obscured from the introduction of various rites borrowed from the Old Testament, and baptism was now supposed to convey some peculiar advantages to the receiver. There being persons of narrow capacities, the teachers of religion thought it advisable or expedient to instruct such in the essential truths of the Gospel, by placing those truths, as it were, before their eyes, under visible objects or images. By these and other expedients, the purity of the original institution became sophisticated; and once the ministers of religion had departed from the ancient simplicity of the Gospel, and sullied the native purity of

divine truth by a motley mixture of human inventions, and it was difficult to set bounds to this growing corruption. Gibbon's, Mosh., Wall's and others' Histories.

Orchard says, the first and the most fatal of all events to the primitive religion, was the setting up of a Christian Academy at Alexandria. Christians had been reproached with illiteracy, and this seemed a plausible method to get rid of the scandal. This school was established about the year A. D. 170, and was first kept by Pantanus, whom Clement assisted, and then succeeded, as Origen did him. In this school baptism was first associated with a learned education. Here minor baptism began with young gentlemen under age, and afterwards gradually descended to boys of seven years of age, where it stood for centuries in the hierarchies. Here youths were first incorporated and became church members by baptism. Before baptism had only signified a profession of the religion at large. In this school human creeds were first taught and united with baptism. Id., page 227.

The evils attendant on the union of Christianity with Judaism, Paganism, and Philosophy, which was effected in this school, occasioned swarms of dissidents in Africa.

This is about the first account we have of open resistance being made to the growing evils that began to be practiced in the Church. It seems that the Alexandrian school was the nursery in which nearly all the evils were germinated, the practice of which finally led to Popery. What an important lesson this to all future ages, had they only learned wisdom by it. And will the people of the nineteenth century, with all these facts before them, persist in teaching their children religion, as a common science of education, the outer forms of which, when learned, constitute them fit subjects for membership in the Church? If the practice corrupted the Church in the second century, what will it do in the nineteenth?

Mosheim says, "Converted Jews came into this new system with their full attachment to the mint, anise and cummin of their old economy. Heathens, alike converted, professed this Christianity, and at the same time respected the *departed manes* of their ancestors." Others were equally accommodated on the ground of allowed truths, and all this motley group were held together by forbearance and charity; and to complete *this system of expediency* in Africa, the teachers declared the employment of falsehood in the cause of virtue was harmless. Mosh. Hist. C. 2, p. 2, C. 1 and 6-11.

Orchard, on page 225, speaks of the people called Waldenses now, but in the second century called Credenti. He says, "However remote their antiquity, no records exists as to any of their churches being Apostolical; though the fact is beyond all contradiction that early and late dissenters in religion were found in these valleys, and in other provinces, who were never in communion with the Church." Again he says, "Though we have no document to prove Apostolic foundation for those Churches, yet it becomes evi-

dent that some communities did exist here in the second century, since it is recorded they practiced believers' baptism by immersion. Whether these societies were gathered by the Apostles, or their successors, or whether they originated with those emigrants who left the cities under the persecuting edicts of Marcus Aurelius Antoninus, we have no means of deciding." Robins, Res., pp. 422, 440, 448.

As we shall necessarily have to allude frequently to this people, and their isolated situation from other countries, we deem it expedient to give the reader a description of the bounds and locality of the country, as given in Orchard's History of the Baptists, page 254:

"There is a range of mountains, the highest in Europe, extending from the Adriatic to the Mediterranean seas, and separating Italy from France, Switzerland and Germany. The principality of Piedmont derives its name from its locality, being situated at the foot of the Alps; *pede*, foot—*montium*, mountains. It is an extensive tract of rich and fruitful valleys, containing a superficial extent of thirteen thousand square miles, and is embosomed in mountains, which are encircled again with other mountains higher than they, intersected with deep and rapid rivers, and exhibiting in strong contrast the beauty and plenty of Paradise in sight of frightful precipices, wide lakes of ice, and stupendous mountains of never-wasting snow. The whole country is an interchange of hill and dale, mountain and valley, traversed with four principal rivers—namely, the Po, the Tanaro, the Stura, and the Dora, besides about eight-and-twenty rivulets, great and small, which, winding their courses in different directions, contribute to the fertility of the valleys, which make the land, on a map, to resemble a watered garden. Such was the surrounding scenery of those people who were, at different periods, driven into the wilderness. Rev. xii: 6. May we not conclude, then, they had not only chosen the better part, but were directed to an earthly Eden to enjoy it?" Rob. Ecc. Res., p. 458; Jones' Ecc. Lec., vol. 2, p. 416.

We have made a hasty sketch of the most important incidents of the Church during the second century. We find a disposition in the clergy to accommodate the religion of Jesus to the superstitious and selfish notions of both Jews and Pagans. This digression, no doubt, originated from a desire to gain accessions to the Church, which led to a laxity of discipline, and filling the Church with corrupt members that never were fit subjects for her ordinances.

This century ends without any efforts being made to change the ordinance of baptism. None of the histories of this age allude to infant baptism, or any change from immersion to sprinkling or pouring.

It seems that the Alexandrian school originated a sentiment that the natural mind must be powerfully impressed with literal knowledge of Christianity, which knowledge constituted them fit subjects for baptism; and to aid young minds and weak capacities, they

adopted the use of images, which have gained such notoriety in the Church of Rome.

And from the historical character of the sentiments taught by many divines in this century, we see a gradual leaning toward the idea of making baptism essential to salvation. This is making too much of a good thing, and attaching an improper virtue to baptism—making it regeneration, instead of a figure of *regeneration*—paved the way for a change of words, and the change of subjects of baptism; which threw the door wide open for the entrance of Arminianism, or salvation by works.

THIRD CENTURY.

Third century we commence with the Churches in Italy. Mr. Orchard says: "While the interests of religion retained their Scriptural character, all were upon equality, and each society possessed its government within itself; so that no one Church originally can claim our attention more than another. *The Churches during this early period were strictly Baptist in their practice and constitution.* These early interests stood perfectly free of Rome, and at after periods refused her communion. As Churches rose into importance, contentions about offices were frequent, and tumults ensued; but having no secular aid, their rage against each other spent itself in reproaches, and often subsided into apathy. The disappointed, the disaffected, the oppressed, the injured, with the pious, had only to retire from the scene of strife, and they were safe. And while the express command (2 Thess. iii: 6,) regulated dissidents, other causes and motives combined to increase their numbers. Since 250 they became very numerous, as already stated. Liberty of soul is the breath, the element, the existence of that religion inculcated in the New Testament, of which liberty the Baptists have ever been the most open advocates. Robin's Resear., p. 641. 'Ye have one Master even Christ, and all ye are brethren.' The voice of Moses and the prophets, with Jesus and his Apostles, urge on all *who fear God* singleness of motive, blamelessness of character, and in their social standing purity of communion. In obedience to whose heavenly injunctions, men and women have 'come out' of impure communities, and with such persons, actuated by divine motives, we now hope to associate."

When Decius came to the throne in 249, he required by edicts all persons in the empire to conform to Pagan worship. Forty years' toleration had greatly increased professors of Christianity, and they were found in every department of the government. They had

been so long unaccustomed to trials, that the lives of many were unsuited to suffering.

Decius' edicts rent asunder the Churches, multitudes apostatized, and many were martyred. In two years the trial abated, when many apostates applied for restoration to Christian fellowship, and accompanied their application by letters, written by some eminent Christians, who had been martyrs during the persecution. Dupin says, "from this circumstance arose prayer to saints." Dupin's Hist., C. 3, p. 125. The flagrancy of some apostates occasioned an opposition to their readmission. One Novatian, a proselyter in the Church of Rome, strongly opposed the readmission of apostates, but he was not successful. The choice of a pastor in the same Church fell upon Cornelius, whose election Novatian opposed, because of his readiness to readmit apostates. Novatian consequently separated himself from the Church, and from Cornelius' jurisdiction.

Novatian, with every considerate person, was disgusted with the hasty admission of such apostates to communion, and with the conduct of many pastors who were more concerned about members than purity of communion. Novatian was the first to begin a separate interest with success, and which was known for centuries by his name. One Novatus of Carthage, coming to Rome, united himself with Novatian, and their combined efforts were attended with remarkable success.

We have now arrived at the point where the foundation was laid by Novatian and his adherents, for a lasting division between what may be termed the particular or strict constructionist, and the liberal or broad constructionist; the former, with Novatian as the leader, who was shortly found and assisted by Novatus from Carthage; the latter, with Cornelius as their leader, who, under the influence of Cyprian of Carthage, whose loose conduct in discipline had been opposed by Novatus, called a council and excommunicated Novatian. Of course his council was of the liberal party. We may reasonably suppose that very many of the faithful followers of the Redeemer had become grieved and tired of the corruptions practiced in the Churches; and it was only necessary for some bold defender of the truth to come out and declare against them, to insure the aid and assistance of all those that had viewed with sorrow the declining state of the Church. Novatian, aided by Novatus, and no doubt other gospel preachers that had espoused the Novatian cause, soon established Churches in cities, towns and countries. Eusebius says, "Novatian became the first pastor in the new interest, and is accused of the crime of giving birth to an innumerable multitude of congregations of Puritans in every part of the Roman Empire; and yet all the influence he exercised was an upright example and moral suasion. These Churches flourished until the fifth century." Mosheim says: "They considered the Church as a society where virtue and innocence reigned universally, and none of whose members from their

entrance into it, had defiled themselves with any enormous crimes; and of consequence they looked upon every society which readmitted heinous offenders to its communion as unworthy of the title of a true Christian Church." Mr. Jones says: "In the year 251, Novatian was ordained the pastor of a church in the city of Rome, which maintained no fellowship with the Catholic party."

Historians speak of Novatian as being a man of great learning and irreproachable morals. There were many hard things said of him and his followers. They were complained of for their rigidity in discipline, and re-baptizing members from other communities, and that they did not pay due reverence to the martyrs, nor allow that there was any virtue in their relics.

A strict adherence by the Church to the laws of the Savior, has been the cause of abuse from Arminians and the children of the bond-woman in all ages of the world. We have traced the Novatians up to the fourth century, but shall trace them hereafter through future centuries.

We now proceed to examine the Churches in Africa, and their progress through this century. In 202, one Tertulian was a lawyer at Carthage. He became a Christian and joined the Church in that city. He afterwards was elected an Elder, and became a zealous defender of the Christian religion. In 215 it seems that Christians were very numerous in that city, and many congregations in other parts. By this time the new doctrines, originated in the Alexandrian school in the previous century, had taken deep hold among the Churches in this region, which Tertulian thought had caused the Churches to grow too fast, consequently they had become filled with members who knew nothing about Christianity, only as they had been taught it by the science of education. Tertulian thought to remedy this evil by a strict adherence to discipline, and contended for receiving members by baptism in all cases, unless they could produce satisfactory evidence that they had been baptized by Churches in communion with that of Carthage. Robins' Hist.

About this time the idea was first originated, (which is but too common in the nineteenth century,) that to believe certain important points taught in the Scriptures was all that was necessary to prepare a person for baptism; and the belief that baptism possessed a saving influence, soon led to the practice of catechising children, so as to prepare them for baptism. This was done for the purpose of fulfilling the injunctions of John and the Savior, that faith is a prerequisite to baptism. These notions having become common in many Churches, and especially in the East, gave rise to the question propounded to Tertulian by Quintilla, a rich lady who lived at Pepuza, a town in Phrygia, whether infants might be baptized on condition they ask to be baptized and produce sponsors; which Tertulian goes on to answer very exquisitely, and shows his opposition to minor baptism, and the blending of regeneration with it.

It is surprising that a man with Tertulian's talents and rigid

course of discipline in receiving members and opposing minor baptism, should ever approbate any portion of the innovations of the Alexandrian school upon the truth and practice of the Church. The growing evil in the Church at Carthage, of which Tertulian was one of its pastors, was more than a match for all his exertions to reform it. He left it and united with the Montanists; here, no doubt, he found a people whose views were more congenial with his own. He soon formed a Church of these people at Carthage, which continued two hundred years.

About the year 260, sixty-six bishops came together to consider the subject of baptizing infants, and "agreed that the grace of God should be withheld from no son of man; that a child might be kissed with the kiss of Christian charity as a brother *so soon as born*; that Elisha prayed to God, and stretched himself on the infant; that the eighth day was observed in the Jewish circumcision was a type going before, which type ceased when the substance came. If sinners can have baptism, how much sooner infants, who, being newly born, have no sin, save being descended from Adam. This therefore, dear brethren, was our opinion in this assembly, that it is not for us to hinder any person from baptism and the grace of God, who is merciful and kind and affectionate to all; which rule, as it holds for all, so we think it more especially to be observed in reference to infants and persons newly baptized."

The opinion of this conclave of bishops could not be enforced upon the Churches while they remained independent of each other, and could only be brought into practice by influence and common suasion. This lack of power in the clergy would soon cause them to originate some method to bring the Churches under obligations to adhere to their edicts, which will show itself in future centuries. This is the first Council we have any account of assembling to deliberate on infant baptism.

We now come to treat of Christianity in France during the third century. Orchard says:

"The city of Lyons was again visited with the vengeance of the Emperor. Severus, in 202, treated the Christians of this city with the greatest cruelty. Such was the excess of his barbarity that the rivers were colored with human blood, and the public places of the city were filled with the dead bodies of professors. It is recorded of this Church that, since its formation, it has been watered with the blood of twenty thousand martyrs. The severities led Christians to reside on the borders of kingdoms, and in recesses of mountains, and it is probable the Pyrenees and Alps afforded some of those persecuted people an asylum from local irritation. It is more than probable that Piedmont afforded shelter to some of these Lyonese, since it is recorded that Christians in the valleys, during the second century; did profess and practice the baptizing of believers, which accords with the views of Ireneus and others, recorded during the early ages." Hist. of the Crusades, p. 6.

Novatian, whose labors were attended with so much success in Italy and in the East, is said to have influenced some Churches in France. Faustus, bishop of Lyons, with several other French bishops, says Milner, wrote to Stephen, bishop of Rome [A. D. 254,] concerning the views and practice advocated by these Novatianists, who again wrote to Cyprian of Carthage. This bishop replied to Stephen, supporting strongly the cause of the Church against schismatics. Marcian, pastor of Arelate, united himself to the Novatianists. Though the gospel had an early footing in Gaul, it appears to have partaken of the early corruptions which were evidently checked by Novatian and his adherents, which becomes clear from the anger and reproach apparent on the part of Cyprian and his followers.

It appears from all the early writers, that the reformers and dissenters from the corruptions that had been introduced into the Church during the third century, adopted the practice everywhere of receiving members from the old corrupt party, and also those that apostatized into idolatry during the times of persecution, by re-baptizing them, which gave great offense to the old party, and caused many hard things to be said of these people, who had already been given the names of Puritans and Anabaptists, *heretics* and *not Christians*. The Catholic party in the German and Dutch Provinces were very bitter against them. Thus we see the difficulties that the Baptists had to pass through during the second and third centuries to maintain the truth of the Gospel.

200. We here quote from Mr. Orchard some very interesting statistics in relation to Christianity in the East. He says—"The innumerable Christians of the East, who were not in communion with either the Greek or the Roman Churches, may be divided into two classes. The first consists of such as in ages past dissented from the Greek Church, and formed similar hierarchies, which yet subsist, independent of one another, as well as of the Grecian and Roman communities. The second consists of those who never were of any hierarchy, and who have always retained their original freedom. The number of such Churches is very great, for they lived dispersed all over Syria, Arabia, Egypt, Persia, Nubia, Ethiopia, India, Tartary, and other Eastern countries." It is remarkable, says Robinson, that although they differ, as Europeans do on speculative points of divinity, yet they all administered baptism by immersion, and there is no instance to the contrary.

The Messalians or Euchites, (the one a Hebrew term, the other Greek, and signifying a praying people,) had in Greece a very early existence. These people, like all other non-conformists, are reproached and branded with heresy by the old orthodox writers; but whatever errors may have been mixed up with their creed, it would appear *devotion and piety* formed the ground of the stigma, so that a puritanical character is fully implied. These Messalians were evidently the *parent stock* of non-conformists in Greece. "They

were often named from the country they inhabited, as Arminians, Phrygians, Bulgarians, Philippopolitanes, or, as it was corruptly sounded in the West, Popolicans, Pobicans, and many more names were found in this class. The term Euchites, among Greeks, was a general name for dissenters, as the Waldenses was in the Latin Church, and Non-conformists was in England. This large body of dissenters were resident in the empire from the first establishment of Christianity, until its destruction in the thirteenth century."

"Toward the close of the second century, one Montanus, who lived in a Phrygian village called Pepuza, undertook a mission to restore Christianity to its native simplicity. One class of professors being at the period carried away with the Egyptian symbols, while others made up a system of religion from philosophic notions, oriental customs, and a portion of the gospel, apparently prompted this humble individual to attempt a reformation, or rather a restoration of the primitive order of things. Being destitute of classical lore himself, he required it not in others who were willing to further his designs. He was decidedly hostile to those ministers, who, with the new system, emanated from Alexandria. He was very successful in his labor of love, since his views and doctrines spread abroad, and were received through Asia, Africa, and in part of Europe. His doctrine and discipline, though severe, gained him the esteem of many who were not of the lowest order."

The Manicheans took their rise about 230, from one *Manes*, a lawyer who embraced Christianity, and taught others the views he adopted. It is certain he had many followers in this and the following centuries. An endless variety of tales are told of this man and his followers, from which reproach have rested upon them down to the present day. Those accusations were all from their inveterate enemies, and should be considered with much allowance.

FOURTH CENTURY.

The scenes already narrated, that the Baptists had to encounter and pass through in the last century, have prepared the mind of the reader to anticipate the sufferings that await them. The close of the third century presents to our view the Pagan religion wielding the power of the Roman Empire, engaged to exterminate the Christian religion; and the corrupt party professing Christianity making every effort, using hard names, misrepresentation and slander, to put down those who were endeavoring to keep the Church and Gospel pure. We see the prediction of the Apostle fully verified when, speaking to the Elders of the Church at Ephesus, he says: "For I know this, that after my departure shall grievous wolves enter in

among you, not sparing the flock; also of your ownelves shall men arise speaking perverse things to draw away disciples after them." Acts, xx: 29, 30. Again he says: "This know also, that in the last days perilous times shall come; for men shall be lovers of their ownelves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. iii: 1, 5. Again he says that the man of sin may be revealed in his time, "For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way," etc. 2 Thess. ii: 7.

We see the dragon that produced the wonders in heaven, that was standing before the woman (the Church) ready to devour the man-child as soon as it was born, casting a flood of persecution after her, while the mystery of iniquity doth already work in the Church, preparing the way for the revealing of the man of sin; and the Pagan dragon (heathen Rome) still holding on, until the time for the beast to arise, which is near at hand.

At the commencement of the fourth century of the Christian era, the Roman Empire was under dominion of four monarchs, of whom two, to wit, Dioclesian and Maximin Hereuleses, were of superior rank, and each distinguished by the title of *Augustus*; while the other two, Constantius Chlorus and Maximinus Galerius, sustained a subordinate dignity, and were honored with the humble dignity of *Cæsars*. Dioclesian was raised to the throne in the year 284, consequently had swayed the imperial scepter sixteen years, but though much addicted to superstition, his feelings were favorable to Christians, and during this part of his reign they enjoyed peace. In 303, the Pagan priests, with the assistance of Maximinus, obtained an edict from Dioclesian to force all Christians, without distinction of rank or sex, to sacrifice to the gods and pull down the sanctuaries of Christians, to burn their books and writings, and to deprive them of their civil rights and privileges. Under this edict the magistrates employed all kinds of tortures and punishments that human depravity could invent to force Christians to apostatize, and the ministers of the gospel became the object of the emperor's aversion.

A learned French writer, Monsieur Godeau, computes that in this tenth persecution, as it is commonly termed, there were not less than seventeen thousand Christians *put to death* in the space of one month; and that during the continuance of it, in the Province of Egypt alone, no less than one hundred and fifty thousand persons died by violence of their persecutors, and five times that number through the fatigues of banishment, or in the public mines to which they had been condemned. Jones' Church Hist., p. 161.

Constantius Chlorus reigned over the west, and was favorably

disposed to Christians. In 306, being in declining health, and finding his reign drawing to a close, and his end approaching, he nominated his son, Constantine, his successor; and immediately after the death of Constantius, the army pronounced Constantine Emperor of the West, in room of his father. At this time, the edicts of Dioclesian against the Christians, were still in force in the East; and just before the death of Constantius Galerius, who had been the instigator of all this trouble, obliged Dioclesian and Maximian to resign the imperial dignity, and got himself declared Emperor of the East. The edicts remained in force until 311, when Galerius was reduced to the point of death, by a dreadful and lingering disease. Gibbon says: "The experience of six years of persecution, and the salutary reflections which a painful and lingering disease suggested to the mind of Galerius, at length convinced him that the most violent efforts of despotism are insufficient to extirpate a whole people, or to subdue their religious prejudices; and, being desirous of repairing the mischief he had done, he published, in his own name, and in those of Sicinius and Constantine, a general edict, which, after a pompous recital of and a lengthy preamble setting forth the objects he wished to accomplish by his course, and his failure to do so, he revoked all his former edicts, and gave general toleration, as follows: "We permit them, therefore, freely to profess their private opinions, and to assemble in their conventicles without molestation, provided, always, that they preserve a due respect to the established laws and government. By another rescript, we shall signify our intentions to the Judges and Magistrates; and *we hope* that our indulgence will engage the Christians to offer up their prayers to the Deity whom they adore, for our safety and prosperity, for their own and for that of the Republic." This important edict was issued and set up at Nicomedia, on the 13th of April, 311, but the wretched Galerius did not long survive its publication.

After his death Maximin succeeded him in the government of the provinces of Asia. Shortly after, a war broke out between himself and Lucinius, and his defeat and death taking place shortly after, delivered the Christians from another contemplated persecution.

The government of the Roman world, which a few years before, had been administered by no less than six emperors at one time, now became divided between Constantine and Lucinius, who immediately granted permission to the Christians to live according to their own laws and institutions; and an edict to that effect was published at Milan, in the year 313. By this edict, every subject of the Empire was allowed to profess either Christianity or Paganism, unmolested. The rival princes, however, were not long in seeking or finding occasion to turn their arms against each other, in the issue of which Lucinius fell, and left his competitor in the undisturbed possession of the Empire. Jones' His., p. 163.

This prince took control of the Roman Empire under favorable circumstances, and might have been a benefactor to the world had his policy been wise. His subjects were well enough balanced on the subject of religion, there being but two parties, to wit—the Pagans and Christians—and full toleration to each party to worship in its own way, offered no restraint nor violence to either; and had the Emperor granted no favors to one that he would not to the others, his reign would have been a pattern to future rulers, worthy of imitation.

This amicable state of things remained but a short time. The Emperor becoming convinced of the folly and impiety of the Pagan superstition, he exhorted all his subjects to embrace the Gospel, and, at length, he employed all his authority to abolish the ancient heathen worship.

We now see Constantine taking a firm stand in favor of Christianity. He professed to believe the Gospel, and many of his officers likewise. He conferred freedom on those slaves that would receive baptism. He offered a reward to others, on their embracing Christianity, so that twelve thousand men, besides women and minors, were baptised in one year.

In 319, he relieved the clergy of taxes, and in 320 issued an edict against the Donatists, and some suffered death. In 326, he showed some moderation towards the Novatianists, because of the soundness of that faith, he had the year before established in the council of Nice. He now incorporated the Church with the State, and transferred the seat of government from Rome to Byzantium, and called it Constantinople, from his own name. He assumed the title of Bishop, and claimed the power of regulating the external affairs of the Church. And he and his successors convened councils, in which they presided, and determined all matters of discipline. This constitution of things was an entire departure from the order of worship established under Divine direction, by the Apostles of Christ, in the primitive churches. In fact, there were scarcely any two things more dissimilar than was the simplicity of the Gospel from the hierarchy established under Constantine the Great.

“Let none,” says Dr. Mosheim, alluding to the first and second centuries, “confound the bishops of this primitive and golden period of the Church, with those of whom we read in the following ages; for they were both called by the same name, yet they differed extremely in many respects. A bishop, during the first and second centuries, was a person who had the care of one Christian assembly, which at that time was, generally speaking, small enough to be contained in a private house. In this assembly, he acted not so much with the authority of a master, as with the zeal and diligence of a faithful servant. The churches, also, in those early times, were entirely independent; none of them subject to any foreign jurisdiction, but each one governed by its own rules and its own laws.”

The clergy, after receiving such great favors and so much atten-

tion from the Emperor, soon became haughty, proud, and vicious, and they contended with each other in the most scandalous manner; they trampled on the rights of the people, as, by endowment, they were raised above them, they imitated the luxury of princes, and consequently ignorance and superstition soon prevailed among the people. Reverence now began to be paid to the memory of departed saints. The people being left by their state-paid clergy, soon had their minds diverted from the simplicity of the Gospel. Constantine, after paving the way for the revealing of the man of sin, was removed by death, May 22d, 337, aged 66.

We have given in detail the important acts of this Emperor's reign, the results of which will be given in their proper place in this work, so that if the reader should ever see similar causes make their appearance, he may know what their effects will be.

We shall now notice the progress of the Church in Italy during the fourth century. Socrates states, that when the Church was taken under the fostering care of Constantine, and on his party using severe measures against dissenters, the dominant party called themselves the Catholic Church, but the oppressed and suffering party was known by the name, the Church of Martyrs.

The Novatianists, while oppressed by the Catholic party, termed Paterines, which means sufferers, or what is nearly synonymous with our modern acceptation of the word martyrs, and which indicate an afflicted and poor people, trusting in the name of the Lord, and which name was, in a great measure, restricted to the dissenters in Italy, where it was as common as the Albigenses in the south of France, or Waldenses in Piedmont. The orthodoxy of the Novatian party, with the influence of some of their ministers, is supposed to have procured some mitigation of the edicts that Constantine had put forth against them. His severe measures prompted many to leave the scene of suffering and retire into more sequestered spots. Claudius Scypel, the Popish Archbishop, traces the rise of the Waldensian heresy to a pastor named Leo, leaving Rome at this period for the valleys.

About 352, the succeeding Emperor, Constantius, embraced the Arian faith, and severely oppressed the orthodox. In the territory Mantinium, a large district of Paphlagonia, the Novatianists were extremely numerous there, and a body of four thousand troops were sent to exterminate them, with other Trinitarians. The Novatian peasants, however, arming themselves with scythes and axes, fought the invaders of their homes in so desperate a manner, that they even destroyed the disciplined soldiery. Mosh. Hist., Cent. 4, 14.

They lost several of their places of worship, but Julian ascending the throne, required the Arians to rebuild and restore them. In 375, the Emperor Valens embraced the Arian creed. He closed the Novatian churches, banished their ministers, and probably would carried his measures to extreme severity, had not his prejudices and zeal been moderated by a pious man named Marcion. During this

severe trial, the benevolent feelings of the Novatianists became so apparent as to extort admiration from their enemies. About this period (380,) Pacianus, Bishop of Barcelona, wrote some treatises against these people. He observes to Sempronianus, one of the Novatian ministers, "You have forsaken the traditions of the Church, under pretence of reformation; likewise, you say that the Church is a body of men, regenerated by water and the Holy Spirit, who have not denied the name of Christ, which is the temple and house of God, the pillar and ground of truth; we say the same also." In 383, Theodosius assembled a synod, with the view to establish unity among churches. On the Novatianists stating their views of discipline, the Emperor, says Socrates, "wondering at their consent touching the faith," passed a law, securing to them liberty, civil and religious, all their property, with all churches of the same faith and practice. While these pure churches were in peace and concord, it is stated that discord prevailed in the national churches.

At the conclusion of this fourth century, the Novatianists had three, if not four churches, in Constantinople. They had, also, churches at Nice, Nicomedia, and Coteveus, in Phrygia, all of them large and extensive bodies, besides which, they were very numerous in the Western Empire. Orchard's Hist., Dupin and Lebe.

We leave the Novatianists for the present, at the end of the fourth century, and resume the history of the Church in Africa. On peace being realized in 311, the members, presbyters, and others in the Carthaginian church, made choice of a pastor to preside over their interests. This business was managed without calling together the various members of the community, and a serious rupture ensued. One objection raised against Cecilian, the new Bishop, was, that during the persecution, he had delivered the holy Scriptures to the officers of Dioclesian. One Donatus took a prominent stand in opposition to the choice of the church, and many persons supported his views. "By his superior abilities and virtues," says Gibbon, "he was the firmest supporter of his party." This controversy, in a short time, spread far and wide, not only through Numidia, says Mosheim, but even through all the provinces of Africa, which entered so zealously into this ecclesiastical war, that in most cities there were two bishops, one at the head of the Catholic Party, and the other presiding over the Donatists. The churches of the latter amounted to four hundred.

These seceders or dissenters, in Africa, were called Donatists, from the name of their reformer, though by some they are called *Montenses*. The Donatists did not differ from the Catholics in doctrine, but in morals, and they seceded on account of discipline, from the community. The Donatists maintained that *the church* ought to be made up of just and holy men, or at least, of those who are such in appearance; and that, although wicked men might lurk in the church, it would not harbor those who are known to be such. They were zealous in requiring penitence of all those who united with

them, and the narrow and solitary way, observes Gibbon, which their first leaders marked out, continued to deviate from the great society of mankind. They thought the Church ought to be kept separate from the world; a religious society voluntarily congregated together for pious purposes. With this view they admitted none to fellowship without a personal profession of faith and holiness, and them they baptized. They baptized converts from Paganism, and they re-baptized all those persons who came over to their fellowship from other communities; they were very careful to remove from their places of worship everything that bore any resemblance to worldly communities. While the Catholics under Constantine were ornamenting their sanctuaries so as to resemble heathen temples, the Donatists' zeal for the truth, and the plain, simple order of the primitive churches prompted them to clear the walls and floors of their places of worship of all vestiges of the ancient superstition. The regard which they paid to purity of communion, occasioned their being stigmatized with the term *Puritans*.

The Donatists and Novatianists very nearly resembled each other in doctrines and discipline. Indeed, they are charged by Crispin, a French historian, with holding together in the following things: *First*, For purity of church members, by asserting that none ought to be admitted into the church but such as are visibly true believers and real saints. *Secondly*, For purity of church discipline. *Thirdly*, For the independency of each church. *Fourthly*, They baptized again those whose first baptism they had reason to doubt. They were consequently called Re-baptizers and Anabaptists. Oseander says, our modern Anabaptists were the same with the Donatists of old. Fuller, the English historian, asserts that the Baptists in England, in his days, were the Donatists new dipped; and Robinson declares they were Trinitarian Anabaptists.

The disputes between the Donatists and Catholics were at their height when Constantine became fully invested with imperial power.

A. D. 314. The Catholic party solicited the services of the Emperor, who in answer, appointed commissioners to hear both sides, but this measure not giving satisfaction, he even condescended to hear the parties himself, but his best exertions would not effect a reconciliation. The interested part that Constantine took in the dispute, led the Donatists to inquire, *What has the Emperor to do with the Church? What have Christians to do with kings? or what have bishops to do at court?* Constantine finding his authority questioned, and even set at nought by these Baptists, listened to the advice of his bishops at court, and deprived the Donatists of their churches. This persecution was the first which realized the support of a Christian Emperor, and Constantine went so far as to put some of the Donatists to death. The Circumcellions, men of no religion, saw these Puritans oppressed, and from sympathy and a love of freedom, actually took up arms in their defence. Everything now

combined to disturb the peace of the province, to prevent which, the Emperor found it necessary to abrogate those laws he had previously made against the Donatists. His superstitious regard to the rights of the Church and the Catholic clergy increased as he declined in life, and consequently, through their influence, he issued, in 330, his edicts against all dissidents and seceders from the orthodox cause. These views and measures he supported till 337, when death terminated his career. The ensuing emperors were influenced generally by the stipendiary bishops, consequently chequered circumstances attended dissenters. In 362, Julian permitted the exiled Donatists to return and enjoy the sweets of liberty, which revived the denomination, and by their zeal and unceasing efforts, brought over in a short time the greatest part of the African provinces to espouse their interests. From various sources of information, it is most evident that the Donatists were a most powerful and numerous body of dissenters; almost as numerous as the Catholics, which, considering the strictness of their discipline and their close adherence to the laws of Zion, is a subject of pleasing reflection. Their influence must have been considerable, since, as Mr. Jones remarks, "There was scarcely a city or town in Africa in which there was not a Donatists' church." Jones' Ec. Hist., Mosheim Pr.

These people maintained their popularity through the century, and continued formidable to their enemies, through the ensuing age. Dr. Mosheim says, in 399, the Donatists were numerous in this province, and were served by no less than four hundred bishops.

We might notice some reformers in Arminia, in this century, that could no longer bear with the corruptions of the Catholic church; but the accounts are rather meager, and only go to show the opposition which conscientious Christians in all parts were making to the growing evils in the Catholic party.

The historians of the early ages abound with accounts of the apostacy of the Catholic church during the fourth century, the worshiping of images, adoring the relics of saints, and pilgrimages to the Holy Land, became the settled practice of the established church. The positions of the two parties, as detailed in this work, shows the complete separation of the true Baptist church from the old interest, or church of Antichrist, and the practice of each fully explained.

We now see the Baptist Church of Christ standing firm on the foundation where she was first built, with her ordinances and discipline unimpaired. We shall now leave the fourth century and take our journey through the fifth, and onward until we see the predictions of the Prophet Daniel, and that of the Savior, fully verified. Dan. ii: 44; Matt. xvi: 18.

We continue the narrative of the Novatianists in Italy during the fifth century. Orchard, p. 59, says—There were, in 410, several Churches of this people in Alexandria in the beginning of the fifth century. In 412, Cyril was ordained bishop of the Catholic Church in this city. One of his first acts was to shut up the Churches of

the Novatianists. Persecutions in the first ages were confined to the edicts of emperors, but in the conduct of Cyril and Innocent, we see the bishops assuming that authority, and the emperors submitting to it—a bold strike toward assuming the power of State as well as Church. Their persecutions were rigorous and severe; one minister Cyril deprived of everything they possessed. They experienced very similar treatment at Rome by Innocent, who was one of the first bishops to persecute the dissenters and rob them of their Churches. The bishops became enraged against the Novatianists for baptizing all persons who came over to their communion from the Catholic party. They considered it to be invalidating their order and authority as a Church to administer the ordinances legally.

FIFTH CENTURY.

In the Fourth Lateran Council an order was made to banish them as heretics; and these orders were supported by an edict, in 413, issued by the Emperors Theodosius and Honorius, declaring that all persons re-baptized and the re-baptizers should be both punished with death. In the execution of this edict, Albanus, a zealous minister, with others of the Novatianists, was punished with death for re-baptizing. Bap. Mag., vol. 1, p. 256. The edict was probably obtained by the influence of Augustine, bishop of Hippo, in Africa, who could endure no rival, nor would he bear with any who questioned the virtue of his rite, or the sanctity of his brethren, or the soundness of the Catholic creed; and those points being disputed by the Novatianists and Donatists, two powerful and extensive bodies of dissidents in Italy and Africa, they were consequently made to feel the weight of his influence. These combined modes of oppression led the faithful followers of Christ to abandon the cities, and seek retreats and more private settlements in the country; in doing of which they made their way into the valleys of Piedmont, a description of which we have already given in the history of the second century, *which is no doubt the retreat and wilderness spoken of in Rev. xii: 6*. About this time they began to be called *Waldenses*. We have alluded already to a people in these valleys who protested against the corruptions of the Church of Rome, which began to be practiced in the second century, and who preserved and practiced all the ordinances and discipline in accordance with the apostolic injunctions. We have now traced the Novatianists, a people of the same faith and order, practice and discipline, into the same country. May not all these properly be termed Baptists—a name which combines together all the branches of the Church of Christ, which in different ages were called by the names of their

elders or preachers, or by some opprobrious name given to them by their enemies? It is not the name which distinguishes one body of men from another, but their organization and practice, which, in the main, are the same with the early dissenters and the Old School Baptists of the nineteenth century.

415. The Novatianists had hitherto flourished mightily in Rome, having a great many places of worship and large congregations; but the rising power of the Catholic interest, its union with the sword, the ambitious character of its officers, with the tyrannical spirit of its bishops, prompted them to crush every opposing interest. They consequently robbed the Novatianists of all their Churches, and drove them into obscurity. About this time some epistles appeared against them, written by different individuals, which had a baneful influence at this period on the interests of this people. One of the individuals whose hostility was felt by the Novatianists, was Celestines, one of Innocent's successors. [A. D. 432.] He took possession of all their Churches in the city of Rome, and compelled them to worship in private houses in the most obscure places. A council was called at Arles and at Lyons, in 455, in which the views of the Novatianists on predestination were controverted, and by which name they were stigmatized. These people now retired from public notice; yet it is pretty manifest that while some of them sought asylums in other kingdoms, many of these despised people continued in Italy, and a succession of them will be found under *another name*.

In 476, on the 23d day of August, a period was put to all persecution in Italy, by the subjection of that kingdom to the Goths, whose laws breathed the purest spirit of equal and universal liberty. Historians say but little of the state of religion out of the Catholic Church, for the reason, no doubt, that the dissenters were not allowed to worship publicly, and their numbers so reduced that they created no alarm in the dominant party. This civil and religious liberty continued for about three centuries, during which time the dissidents no doubt greatly increased. The accounts given of the Novatianists by Eusebius and Socrates in their Histories are decided proofs of their extensive influence. Mosh. Hist.; Rob. Res.

Orchard Hist., p. 165, says: "Persons holding sentiments in accordance with the true Waldenses, were very numerous in Spain; they were thousands and tens of thousands."

We now resume the history of the Donatists where we left it at the end of the fourth century. We left them under severe edicts from the Emperor, which had not been strictly executed; so that in 404, the bishops sent a deputation to the Emperor Honorius, requesting him to enforce those edicts which had been made in previous reigns against the Donatists. The Emperor first imposed a fine on all those who refused to return into the bosom of the Church, banishing the pastors of the refractory. The year following, severe measures were adopted, but the magistrates were remiss

in their execution. This occasioned a council at Carthage, which sent a deputation to the Emperor, soliciting the appointment of special officers to execute his edicts with vigor. Though weakened by these severe measures, the Puritans were yet quite strong. In 408, after Stilicho, the general, had been put to death, they increased in strength, and in the ensuing year they had accessions to their interests, when, from their rising importance, the Emperor granted a law in favor of religious liberty, but the united exertions of the clergy occasioned its abrogation the following year. Tired with the appeals of these contending parties, the Emperor sent a tribune with full power to conclude the unhappy contest. Consequently a public meeting was called, and, as Lardner says, "a famous conference was held at Carthage in 411." In this celebrated synod, the number of ministers from the different Churches in both denominations was found to be nearly equal, though some ministers of the dissenting party were unavoidably absent. The Catholics numbered two hundred and eighty-six, and the Donatists two hundred and seventy-nine. The defeat of the latter is not attributed to the Catholics' majority, but principally to Augustine's influence at court and his writings. The defeated Donatists appealed to the Emperor, but without attaining any beneficial results. In 412, Cyril was ordained bishop of Alexandria. One of his first acts was to shut up the Novatianists' churches, and strip them of every thing of value. Augustine, supported by a kindred spirit in Cyril, exercised all his influence, and consequently the edicts procured against the Donatists were now of a more sanguinary character. The Catholics found by experience that the means hitherto used had been ineffectual against the Donatists. They now prevailed on Honorius and Theodosius, Emperors of the East and West, to issue an edict decreeing that *the persons re-baptizing and the persons re-baptized should be punished with death*. In consequence of this cruel measure martyrdoms ensued. Gibbon remarks on these edicts, that "three hundred bishops and many thousands of the inferior clergy were torn from their churches, stript of their possessions, banished to the Islands, proscribed by law if they presumed to conceal themselves in the provinces of Africa. Their numerous congregations, both in cities and the country, were deprived of the rights of citizens and the exercise of religious worship. It seems that the most severe fines were imposed on all those who were known to attend the meetings or places of worship of any of the dissenters; and in all cases where the fines did not subdue the practice, the further mode of punishment was referred to the discretion of the imperial court. By these severities, which obtained the warmest support of Augustine, great numbers returned to the Catholic Church; but the faithful and conscientious, who still persevered in their opposition, were provoked to madness and despair. Augustine owned that the city of Hippo had been full of conventicles until he procured penal laws for their suppression. When the Donatists reproached him with making

martyrs of their bishops and elders, and told him that God would require an account of their blood at the day of judgment; he replied, 'I know nothing about your martyrs! martyrs!! martyrs!!! To the devil. There are no martyrs out of the Church; besides it was their obstinaey; they killed themselves.'" Rob. Hist. Bap.

The Donatists re-baptized all persons coming from other communities. This conduct Augustine disapproved and observed—"You, Donatists, say they are baptized in an impure Church, by hereties; but the validity of the baptism depends upon God's authority, not on the goodness or sanctity of the person who officiates."

Mr. Long says—"Though there were great feuds between the Donatists and others, yet they were professed Anabaptists." "They did not only re-baptize the adults that came over to them, but refused to baptize children, which was contrary to the practice of the Catholic Church." Though Austin confines the church to the Catholic body, yet it must not be forgotten that there were churches more or less extensive throughout Africa, besides the Donatists, and known as Manicheans, Montanists, Novatianists, and others, whose morals were far more excellent than even St. Augustine; but all these were hereties in his view and objects of his most virulent animosity.

We find but little allusion by early historians to the Donatists, after 415 to the end of the century; they no doubt sought obscurity, that they might escape the rigors of Augustine's edicts.

It seems the clergy of the Catholic church during this century, had become very profligate, and admonitions and rules were made in their councils to check their licentiousness. They were wallowing in luxury and affluence, and the rules, regulations, and order of the Church, as required in God's word, they enforced by power and not by example.

We have critically examined all the accounts of historians upon the subject of baptism, and find that during the first three centuries there was no change, either in mode or subject.

In 370, the Emperor Valens sent for Basil to baptize his dying son, Galeles; the ground of the request was the illness of the youth. Basil refused to confer the ordinance without a profession of faith; and from Fox's account, he did not baptize the child, but that the rite was administered by an Arian Bishop.

While there had been no change in the mode, and the subjects continue to be adult persons, yet it is very obvious that a great portion of the professors of Christianity attached more importance to baptism than ever was designed by its founder. There was an evident leaning to the idea that baptism possessed a saving virtue, which gradually led to the administration of the ordinance to persons that never had been changed by grace. This first led to the baptising of minors that had been catechised and were able to answer certain questions that were considered requisite. This, no doubt, led Quintilla to ask the question of Tertulian, whether

infants might be baptized, on condition *they asked to be baptized*, and produced sponsors? Tertulian's answer was lengthy and scriptural, and indicated great Gospel knowledge.

The inquiry now began to arise, if salvation is not attainable without baptism, how are our children that die without being baptized to be saved? The bishops and propagators of the doctrine of the saving influence of baptism must now solve the inquiry, and point out the way for children to receive the benefits of baptism before they were old enough to learn and answer those necessary questions. Augustine undertook the task; he did not preach up infantile purity as the Arminian world does in the nineteenth century; but his arguments were, that original sin was taken away in baptism, which soon drove him into Pædo-baptism. And for the purpose of giving more strength to his doctrine, he called together at *Mela*, in Numidia, 92 ministers, and Augustine himself presided. This assembly was afterwards called the council of Mela. They there solemnly declared that "whoever denies that little children by baptism are freed from perdition, and eternally saved, *that they be accursed.*" This was in the year 416. At Girona, in Spain, says Dr. Robinson, seven men of different provinces made the first European rule for infant baptism. And our historians say, that Charles the Great, in 789, issued the first law in Europe for baptizing infants. The practice of baptizing infants had obtained quite generally in the Catholic church after the fifth century, but at first by immersion, and afterwards to sickly children by pouring, and sprinkling finally obtained. Stephen, the Pontiff, in 754, gives his opinion, "that if children were *sickly*, pouring, in such cases of necessity, would be valid baptism."

This sketch on the subject of infant baptism, will give the reader a knowledge of the time when, and the manner in which it took its rise. It will be seen that the Catholic church was the mother of the institution, and we see the practice followed by none but her offspring.

SIXTH CENTURY.

Before we proceed with the history of the Church in the sixth century, we will give a short description of a portion of the country, where some of the outcasts of the spiritual Israel took shelter from the persecutions of Antichrist, which will more fully give the reader a knowledge of the perils the Baptists have undergone for the sake of Christ.

The South of France is separated from the North of Spain by the Pyrenean mountains, which extend from the Mediterranean sea

to the Atlantic, the distance of which is above two hundred miles, and in breadth, in several places, more than one hundred. The surface is, as may be supposed, much diversified with mountains, hills, and valleys—some portions heavily timbered, and some bare of verdure. The hills abounding with grass and vegetation of other kinds, suited to the raising of stock, sheep and goats, in particular; while the rich and fertile valleys are very productive, and well adapted to agriculture. To these mountains, in all periods, the lovers of freedom fled. Here the Celts found shelter. Here the Goths realized a refuge when the Saracens overran Spain.

On the South of these mountains was Spain, and particularly the province of Catalonia, which was inhabited by those persons who originated the Waldenses. Persons holding sentiments in accordance with the true Waldenses were very numerous in Spain. On the North of these mountains was France, particularly Gascony and Languedoc, which two provinces became inhabited by persons of a corresponding character with those of Spain. "At an early period," says Dr. Alliz, "the churches of the North of Spain were always united with those of the South of France. The religious views of these people are now known by the term Albigenses, from their residing at or near Albi, a city about forty-two miles northeast of Toulouse. These were considered by the learned, the proud, rich and haughty, a rough, uncultivated and impolite people.

These people we consider to be the same, both in doctrine and practice, that we have been tracing under the name of Novatianists from the third century, and Donatists from the fourth century; now, in the sixth century, in their exiled condition, called Albigenses, because of their sojourn near the city of Albi.

In the language of councils at this period, Christians are denominated, either from their opinions, heretics, or with a view to their discipline, schismatics; but there was one article of discipline in which they all agreed, and from which they were frequently named, that was *Baptism*. They held the Catholic community not to be a Church of Christ; they consequently re-baptized all that came from that community, before they admitted them to their fellowship. For this conduct they were called Anabaptists. These people, in France and Spain, called themselves Christians, and censured the fraud of those who imposed on the world by being called Catholics. They maintained from the New Testament, that a church consisted only of virtuous persons, who had been born of the Holy Ghost. They took the New Testament for the rule of their faith and practice.

We have here stated the views and practices of the early Baptists; and no doubt the inhabitants at the foot of the Pyrenees, whether living on the Spanish side or in the French provinces, were one and the same class of people, who could shift to either kingdom, as circumstances of oppression or liberty occurred in the respective kingdoms. We still find in the latter part of the sixth century, historians alluding to the Novatianists as being numerous in the

Roman Empire. Dr. Lardner remarks: "The vast extent of this sect is manifest from the names of the authors who have mentioned or written against them, and from the several parts of the Roman Empire in which they were found. It is evident, too, that these churches had among them some individuals of note and eminence." "These sealed witnesses," says Orchard, "were the first Protestant dissenters from assuming hierarchies; and it is most gratifying to be able to *prove ourselves* the successors of a class of men who first set the example of contending for the purity and simplicity of Christian worship, and a firm adherence to the laws of the King of Zion."

For one hundred years, previous to the year 534, Africa was governed by people called Barbarians; yet their conduct towards the followers of the Lamb and the Christian interest was more mild than the Catholics had ever been. During this period the Vandals allowed the Donatists to enjoy the sweets of religious liberty; but when the Empire of the Vandals was overthrown, in 534, the privileges of religious freedom ceased to the Donatists, with the government of these barbarians. The hostility of the rising Pope Gregory operated much to their prejudice. This Pope wrote to two African bishops, requiring them to exert themselves in every possible way to suppress the Donatists. Finding themselves marked out for vengeance, and realizing such opposition and persecution in every form, they shortly disappeared.

It is presumed these people, "of whom the world was not worthy," emigrated to Spain and Italy, or mingled with the Pagans in the interior, and worshiped the Redeemer as opportunity offered. From their conduct in assembling in caves and obscure places in the mountains to worship, they obtained the name of Montenses—that is, mountaineers. In the seventh century, the Donatists dwindled away almost into obscurity; and in the middle of the eighth century the Gospel light was quite extinguished in Africa; and, as Gibbon observes, "it never after enlightened any territory therein, nor can it be considered as having any extensive existence in the present day." Rob. Hist., chap. 51.

We here take leave of those tried and faithful servants of God in Africa, and will close this narrative in relation to Africa by giving the very appropriate and concluding remarks of Mr. Orchard upon the same subject. He says:

"To review the history of such a people, so correct in morals, simple in spiritual worship, scriptural in faith and practice, for the period of above four centuries, is a pleasing employment. The continued preservation which the Donatists realized amidst trials the most formidable, from crowned and mitred heads, is a satisfactory proof of their character, as forming part of that Church against which the gates of hell shall never successfully prevail. We can not help realizing a sacred respect for the memories of this body of people, whose religious profession and views were so nearly allied to

ours; and some feelings of pleasure may be lawfully indulged at the remembrance of being their legitimate successors."

When we commenced this narrative, we only intended tracing the Church from the Apostles down, but while progressing with the work, have become convinced of the propriety of inserting occasionally some of the corruptions and usurpations of the clergy of the Catholic Church, so that the reader may the better appreciate the motive and faithfulness of our brethren in contending for the truth. The Catholic party, before the days of Constantine, had become very lax in discipline; in consequence of which the body had become very impure, and when the Emperor Constantine connected the affairs of the Church with the State, the inducements to corrupt and worldly minded and designing men to get into the Church, were much greater than had been; the effects of which became developed more and more until the sixth century, when the clergy became more contentious and ambitious for power, and many stratagems through intrigue were used to gain it.

In the year 588, one John, the Pastor, a prelate distinguished for his authority, in a council held in Constantinople, assumed the title of Universal Bishop, which was confirmed to him by the council. This appellation, says Jones, which implied a pre-eminence difficult to be endured by those who were as ambitious as himself, was opposed vehemently by Pelagius, then Bishop of Rome, who called it an execrable, profane and diabolical procedure; but he soon died, and Gregory the Great assumed the warfare and came out in a strong letter against the assumption, and fought it until he procured the same position for himself at Rome. Now we see the Man of Sin fully in power, professing himself to be God, or governor of his kingdom.

The lovers and defenders of the truth had been so oppressed for two hundred years that they had become scattered, and very many of them had left Italy and Africa, their native lands, and sought shelter in more private and sparsely settled portions of the world, and what few there were left produced no alarm in the minds of their enemies. This, no doubt, was the reason they were so seldom alluded to by the historians of those times.

Historians say very little about Christianity in the kingdom of Bohemia previous to this time. The country is described as follows: "In point of territorial surface, the most elevated grounds, the most mountainous, and by nature the strongest in Germany. The country is about three hundred miles long and two hundred and fifty broad, and is almost surrounded by impenetrable forests and lofty mountains. Bohemia derived its name from Bohmen, which signifies the country of the Boh. In 590, a tribe of Celts retired into the Hercynian forests from Gaul, to avoid the Roman yoke. The ancient inhabitants are represented by cotemporary historians as a people of a ruddy complexion, and of enormous stature and muscular strength." Jones Ch. Hist., p. 195. We shall have occasion to allude to the Baptists in this country more fully hereafter.

SEVENTH CENTURY.

It is asserted by historians that few of the clergy of the established religion could compose a discourse in the seventh century. We have already alluded to the flight of the persecuted saints into the valleys of Piedmont during the early ages; and in the sixth and seventh centuries we find large accessions to these valleys in search of shelter from the persecution of the Roman pontiffs, who were called Waldenses. Here they were more at liberty to oppose the tyranny of those imperious prelates. The antiquity of the Waldenses is asserted by their friends and corroborated by their enemies. Dr. McLain, quoted by Moshicm, says—"We may affirm, with the learned Boza, that these people derived their names from the valleys they inhabited; and hence Peter of Lyons was called, in Latin, Valdees, because he had adopted their doctrine." Reiner Sacco speaks of the Lyonists as a sect that flourished above five hundred years (back to 750); while he mentions writers of note amongst them, who make their antiquity remount to the Apostles' age. Theodore Belvidre, a Popish monk, says that the heresy had always been in the valleys. In the preface to the first French Bible, the translators say that they (the Waldenses) have always had the full enjoyment of the heavenly truth contained in the Holy Scriptures ever since they were enriched with the same by the Apostles, having, in fair manuscript, preserved the entire Bible in their native tongue from generation to generation. Moreland's Hist., p. 14; Danvers, p. 18.

It is not certain that the ancient Waldenses had any clergy as distinct from laity. Females were allowed to teach as well as men; they laughed at the different classes of the priesthood. They took no oaths, but used a simple affirmation; they believed in the doctrine of the Trinity, and baptized believers; they refused baptism to infants, when it came into use in other Churches, and were consequently reproached with the term re-baptizers or Anabaptists.

It is a prominent trait in the character of man, at all times, to be prepared with sufficient reasons, (at least satisfactory to himself,) to justify his course of action, consequently many of the daughters of Antichrist have become ashamed of their mother, and have laid claim to these people (the Waldenses) as their ancestors. This is in accordance with the prophet. Let us be called by thy name to take away our reproach. Isa. iv: 1. Beze affirms the Waldenses were the relics of the pure primitive Christian Churches; some of them were called "the poor of Lyons." Paul Perrin asserts that the Waldenses were, time out of mind, in Italy and Dalmatia, and were the offspring of the Novatianists, who were persecuted and driven from Rome A. D. 413, and who for purity in communion were called Puritans. The name of Paterines was given to the Waldenses, who for the most part held the same opinions, and therefore have been

taken for the same class of people, who continued till the Reformation under the name of Paterines or Waldenses. There was no difference in religious views between the Albigenses and Waldenses. All these people inhabited the south of France and were called in general Albigenses, and in doctrine and manners were not distinct from the Waldenses. Bossuet, bishop of Meaux, says, as to the Voudois, they were a species of Donatists and worse than the ancient Donatists. They formed their Churches of only good men; they all, without distinction, if they were reputed good people, preached and administered the ordinances. The Waldenses were in religious sentiments substantially the same as the Paulicians, Paterines, Puritans and Albigenses. Surely the seventh century was an age when iniquity abounded, and deceivers grew worse and worse. The various farces that were practiced by the Catholic Church in these times were worse than mockery—they were indecent and degrading to human beings. We will here quote Mons. Voltaire, as given by Mr. Jones. He says everything sacred in religion during this period in the West, was disfigured by customs the most ridiculous and extravagant. The festivals of fools and asses were established in most Churches. On days of solemnity, they created a bishop of fools, and an ass was led into the body of the Church, dressed in a cape and four-cornered cap; church dances, feasting on the altar, revelry, and obscene farces, were the ceremonies observed on those festivals, and in many dioceses these extravagances were continued for several centuries. This picture is only a sample of many extravagances practiced in those days, and that, too, under the sacred name of the religion of Jesus Christ. The perusal of this paragraph will no doubt cause the reader to sigh for the degenerate state of his race. In this seventh century, when “darkness covered the earth and gross darkness the people,” Mahomet arose to scourge the nations. His prospects for a time were by no means flattering; his friends advised him to abandon his designs, but his persevering disposition prompted him to continue, and time developed his success in captivating the people.

We will now turn our attention to a subject that is more pleasing, and brings us back to the subject of this narrative. About the year 660, a new sect arose in the East under the name of Paulicians, under circumstances as follows: In Mananalis, an obscure town in the vicinity of Somosata, a person of the name of Constantine entertained at his house a deacon who had been a prisoner among the Mohammedans, and was returning from Syria, whither he had been carried away captive. From this passing stranger, Constantine received the precious gift of the New Testament in its original language, which, even at this early period, was so concealed from the vulgar that Peter Siculus, to whom we are mostly indebted for our information on the history of the Paulicians, tells us the first scruples of a Catholic, when he was advised to read the Bible, was, “It is not lawful for us profane persons to read those sacred writings,

but for the priests only." Jones' Hist., p. 243. Our historians inform us that at this time the generality of people were not capable of reading that or any other book; but even those of the laity who could read were dissuaded by their religious guide from meddling with the Bible. Constantine, however, made the best use of the deacon's present; he studied his New Testament with unwearied assiduity, and more particularly the writings of the Apostle Paul, from which he at length endeavored to deduce a system of doctrine and worship. He investigated the creed of primitive Christianity, says Gibbon, "and whatever might be the success, a Protestant reader will applaud the spirit of the inquiry. The knowledge to which Constantine himself was, under the divine blessing, enabled to attain, he gladly communicated to others around him, and a Christian Church was collected. In a little time several individuals arose among them qualified for the work of the ministry, and several other Churches were collected throughout Armenia and Cappadocia. It appears from the whole of their history to have been a leading object with Constantine and his brethren to restore, as far as possible, the profession of Christianity to all its primitive simplicity. Their appearance soon attracted the notice of the Catholic party, who immediately branded them with the opprobrious name of Manichæans, but they sincerely condemned the memory and opinions of the Manichæan sect, and complained of the injustice which impressed that invidious name on them.

It is reasonable to suppose from the character of these people, as given by various historians, and from the time when, and the country where they first made their appearance, and the circumstances under which they took their rise, that the God of heaven took this simple mode of raising up a people, to again enlighten the eastern horizon with the pure truths of the Gospel. He still had a chosen people there, that, according to His purpose, should serve Him. How mysterious are His dealings, and His ways past finding out. The soundness of the faith and practice of these people are evidences that God attended the word by His Spirit, to give them the true import thereof, and that their faith and practice should be unmixed with human philosophy, which is a trait in all man-made systems and establishments. In order that the reader may judge of the purity of their church polity, we will give some extracts of historians in relation to their practice. Mr. Jones says: "In churches of the Paulicians, the sacraments of baptism and the Lord's Supper, they held to be peculiar to the communion of the faithful, that is, to be restricted to believers." "It is evident," says Mosheim, "they rejected the baptism of infants. They were not charged with any errors concerning baptism. They were simply scriptural in the use of the sacraments." Says Milner: "They were orthodox in the doctrine of the Trinity, they knew of no other mediator than the Lord Jesus Christ." "They were hooted in council," says Robin-

son, "for calling the established church a worldly community, and re-baptizing such as joined their churches."

Constantine gave himself the scriptural name of Sylvanus. He preached with great success in Pontus and Cappadocia. Regions once enlightened, and renowned for Christianity, were again blessed with the Gospel through his exertions. The body of Christians in Armenia came over to the Paulicians, and embraced their views. In a little time, congregations were gathered in Asia Minor, to the westward of the river Euphrates. Their opinions were also silently propagated in Rome, Milan, and in the kingdoms beyond the Alps, (France.) Mosheim says their standard of perfection was so high in Christian morals, that their increasing congregations were divided into two classes of disciples, which can be traced through the Albigenses, Waldenses, Germanic, and Dutch Baptist churches, from this parent stock. Sylvanus spent twenty-seven years of his life in preaching the Gospel in different provinces; he took up his residence at Colosse, and disseminated his opinions all around. The preaching and exertions of these people to establish and maintain a pure system of Gospel truth, seemed to be attended with divine approbation, and multitudes embraced a Gospel simply and fully preached.

The dominant party, alarmed at the progress of this pure Gospel light, and the wonderful success attending it, the Greek emperors began to persecute them with the most sanguinary severity. The Paulicians were sentenced to be capitally punished, and their books, wherever found, to be committed to the flames; and further, that if any person was found to have secreted them, he was to be put to death and his goods confiscated.

A Greek officer, Simeon, armed with legal and military authority, appeared at Corona to strike the shepherd, Sylvanus, and to reclaim, if possible, the lost sheep. This instrument of Satan arrested Sylvanus and placed him before a line of his disciples, whom he commanded, as the price of their pardon, and as proof of their penitence, *to stone to death their Spiritual Father*. The devoted flock turned aside from the impious requirement, and the stones fell from their filial hands, and of the whole number only one executioner could be found. This apostate, Justus, after putting Sylvanus to death, betrayed many others, probably their pastors and teachers, who shared the same fate as their venerable leader. While Simeon himself, struck with the evidence of divine grace apparent in the sufferers, embraced at length the faith he came to destroy, renounced his station, resigned his honors and fortunes, and became a zealous preacher among the Paulicians, and at last sealed his testimony with his blood. For one hundred and fifty years, these Christians were almost incessantly subjected to persecution, which they bore with patience; and no doubt if we had their full history given by others than their most inveterate enemies, we should find all the traits of pure Gospel order, and sentiments that characterized the church for

the two first centuries. It happened to the Paulicians as it did to all others that dissented from the corruptions of the Catholic church. They were accused of many corrupt practices by their enemies, which much allowance should be made for; yet we see many things recorded by their enemies in relation to their order and the purity and uprightness of their conduct, which shows the inconsistency of those charges. And when we consider the pen of an enemy never writes smooth things of his adversary, we may reasonably conclude that the Paulician doctrine and church polity, was a shining light of Gospel truth in the seventh century. To free the East from those commotions that grew out of the persecutions of the Paulicians, a great many of them were transported into Thrace during this century; but still a greater number were left in Syria and the adjoining countries. From Thrace, these people passed into Bulgaria and Sclavonia, where they settled in their own church order. From these churches, at after periods, colonies were sent out, and they are said to have inundated Europe, and relics of these ancient communities were to be traced till the fifteenth century. More of these people in next century.

EIGHTH CENTURY.

It appears that early in the eighth century the emperors and clergy exerted their power with a zeal inflamed by hatred and malice, against the Paulicians, whose rise and progress formed a large share of our narrative for the seventh century, and notwithstanding every means of oppression was used, and every system of barbarity exhausted, yet their integrity could not be shaken, nor their obstinacy overcome, "who possessed," says Mosheim, "a fortitude worthy of a better cause." These people continued to be hunted and persecuted until near the close of the eighth century. During these times, the Greeks to subdue them, made use of arguments and arms, and the threats of punishment under the penal laws, all of which failed to accomplish the desired object. They deprecated the decrees and edicts of councils and bishops, they adhered alone to the teachings of the New Testament, no doubt relying on the oath and promise of the Saviour, that the Holy Spirit should abide with and guide His humble followers into all truth. One Sergius was recommended by a Paulician woman to read Paul's writings, and his attention to the sacred writing brought him to embrace their views; and for thirty-four years he devoted himself to the ministry of the Gospel. Through every city and province that Sergius could reach, he preached the saving merits of Christ, and with such success that the clergy in the hierarchies considered

him to be the forerunner of Antichrist, and declared he was producing the great apostacy foretold by Paul. When Nicephorus came to the throne, he restored to them their civil and religious liberties. During this auspicious season, the Paulicians widely disseminated their opinions, and it is recorded that they became formidable to the East. Chambers and others.

Those persecuting laws which had been suspended for some years, were renewed early in the ninth century, the accounts of which we will connect with the history of the eighth century, as the accounts given of the Baptists in those two centuries are rather meagre. Under the reign of Michael and Leo, they made strict inquisition throughout every province in the Grecian Empire, and inflicted capital punishment upon such of them as refused to return to the bosom of the Church. The Paulicians are said to have taken refuge in those provinces governed by the Saracens, and that, in union with those barbarians, they infested the Grecian States. The power and influence of these people were found to be so great as to suggest the policy of allowing them to return to their own habitations and dwell there in tranquility. The severest persecution experienced by them was encouraged by the Empress Theodora, A. D. 845. Her decrees were severe, but the cruelty by which they were put into execution by her officers was horrible indeed. Orchard says: "Mountains and hills were covered with inhabitants. Her sanguinary inquisitors explored cities and mountains in Lesser Asia. After confiscating the goods and property of one hundred thousand of these people, the owners to that number, were put to death in the most horrible manner, and made to expire slowly under a variety of the most exquisite tortures. The flatterers of the Empress boast of having extirpated in nine years that number of Paulicians. Many of them were scattered abroad, particularly in Bulgaria. Some of them fortified the city Teprice, and Philippopolis, from which last city they were called Philippopolitanes, and though they were driven hence, yet the spirit of independence was not subdued.

This persecution caused many of the people to flee to the Saracens, who received them with compassion; and in conjunction with whom they maintained a war with the Grecian nation for a period of one hundred and fifty years. During the reign of John Zimicus, they increased in strength at a rapid rate, and during the tenth century they spread throughout different provinces. From Bulgaria they removed into Italy, and from thence through the other provinces of Europe. It is said they became exceedingly troublesome to the Roman Pontiffs upon many occasions. Here their history ends, so far as it respects the Levant; but we shall notice them again in their migratory movements in other countries, and by different names. Mr. Gibbon asserts that the sentiments of the Paulicians were propagated at Rome and Milan during the seventh century. And Bonizo, Bishop of Sutrium, in the eighth century, says that the Paterines arose, or became more conspicuous, during the pontificate

of Stephen the Second. The public devotion of the Paterines, consisted of social prayer, reading the Scriptures, and expounding them, and they practiced baptism once, and the Lord's Supper as often as convenient.

Italy was full of such Christians, who bore various names from various causes. They held that a Christian Church ought to consist of only good people—had no power to frame any constitution; they considered it making laws and regulations for the Church, aside from what Christ and his Apostles authorized, and that it was not right to take oaths; it was not lawful to kill mankind, nor should he be delivered up to the officers of the law to be converted from error, but that faith alone in God and Jesus Christ could save a man; the benefit of society belonged to all its members, the Church ought not to persecute; the law of Moses was no rule for Christians. The Catholics of these times baptized by immersion, and neither the Novatianists of Rome, the Donatists of Africa, the Paulicians of Armenia, or the Paterines of Italy, complained of the action or mode of baptism as administered by the Catholic Church; but they objected vehemently against the baptism of infants, and condemned it as an error. All these people were persecuted for righteous acts and virtuous conduct. In 714, the Moors entered Spain and conquered that kingdom. Their conquest is said to have been rather favorable to liberty, and even religious freedom could be procured for a small sum; yet these Baptists disdained to purchase a native right, consequently they fled to the mountains which separate Catalonia from Narbonensian Gaul.

France was alike subject to those marauders from 721 to 732, with the rest of the Western Empire. At the latter date, Charles Martel was successful in recovering his kingdom from the usurpers, and this military chieftain took the treasures of the Church, with which he rewarded his soldiers. To what extent the Baptist Churches realized injury from the barbarians we do not learn, though it is certain the mountains afforded an asylum to many Christians while they governed those kingdoms, and when tranquility was restored, the Spanish refugees emigrated and settled in the French Provinces, near the foot of the Pyrenees. Near the middle of the eighth century, many thousand of these people, with their wives, children, and servants, emigrated over the Pyrenees, from the Spanish to the French foot of the mountains. Gibbon's Hist., 6, 52.

During the reign of Charles the Great, the several kingdoms and provinces contiguous to France, were kept in agitation from his military enterprises. He brought into France from Rome the Georgian liturgy, which was appointed to supersede the Gallican. This bold innovation caused some confusion in the kingdom. He resolved on subduing the Saxons, who were Pagans and inhabited a great part of Germany, but this he found impracticable. While his attention was drawn toward those Pagan Saxons, it is reasonable

to suppose that the unassuming Vaudois, (which seems to be a name often applied to those people who opposed the corruptions of the Catholic Church,) enjoyed some little repose and tranquility from their cruel persecutors. About the year 850, it is recorded of Henschmar, Bishop of Laudan, in France, that he renounced infant baptism, and that his diocese was accused in the Synod of Accincus of not baptizing children. This minister comes in for his share of reproach from Catholics and all infant sprinklers, which is strong presumptive proof of his reforming measures disturbing the hirelings in office. Orchard says: "During the kingdom of the Goths and Lombards, the Baptists, or, as they were called by Catholics, Anabaptists, had their share of Churches and Baptisteries in those provinces, though they held no communion with Rome, Milan, Aquileia, Ravenna, or any other hierarchy." But the laws of Emperors soon deprived them of those edifices, and transferred them to the Catholic party. Rob. Res., p. 405.

We have left those persecuted followers of the Lamb in France mostly, but all the country bordering on the Pyrenean mountains seems to have afforded the most suitable places of retreat from their cruel enemies. Several provinces, bordering on these mountains, afforded an opportunity to those oppressed Christians that when persecution arose against them in one province they could fly across the mountains into another, where they could find some repose. How wonderful are the dealings of God in controlling the universe. Notwithstanding he suffered the nations of the earth to be governed by wicked men, combined with all the religious fanaticism that the delusions of Antichrist could invent; yet while they were enforcing destructive edicts against the faithful soldiers of the cross in one country, God was giving succor to them in another, so that their increase was gradual but sure; for God had spoken, and the combined powers of Antichrist could not stay it, that his kingdom should never be destroyed. The Baptists outside of the valleys of Piedmont suffered greatly during this century.

NINTH CENTURY.

In the commencement of the ninth century, those people that may properly be termed Baptists were quite numerous in Italy, and notwithstanding the continued exertions of the combined powers of Church and State to exterminate heresy, they, from various causes, had considerably increased. Those of their Churches where baptism was administered, were known by the name of Baptismal Churches, and to such Churches all the Christians in the vicinage flocked for baptism. When Christianity spread into the country,

the people met for worship where they could, but all candidates for baptism came up to the Baptismal Church to receive the ordinance. In time baptisteries were built in the country, and, like the old ones, were resorted to by the neighboring inhabitants. There was a shadow of this among the reformed Churches of Piedmont.

We have traced the Church of Christ, from its formation at Jerusalem, through Italy, Africa, Spain, and France, and some other small provinces. And we see that the Catholic party at Rome, situated as they were, in the great metropolis of the empire, became opulent and proud, and the self-sacrificing spirit of the meek and lowly Savior soon ceased to be the object of their desires or a criterion for their action. Their elders and their bishops became ambitious of power, and too proud to submit to the unsophisticated order of the kingdom; and during forty years' toleration under the reign of a succession of Emperors at short intervals, had increased the number of Christians greatly in different parts of the empire. The great concern for their own safety had ceased, and they became guilty of many innovations in the order and discipline of the Church, and some of the Churches in other parts shunned their examples. When Decius came to the throne in 249, he required by edicts all persons in the empire to conform to Pagan worship. In two years the persecution ceased, and those who had apostatized applied for restoration to Christian fellowship, and the readiness of the Church to receive them without any genuine appearance of heartfelt repentance for their apostacy, caused Novatian, a presbyter, to dissent and separate himself from the Church, and with many others who were disgusted at the hasty admission of such apostates, and with the conduct of many pastors who were more concerned about numbers than purity of communion, formed a separate interest, who were known by his name for several centuries. When the Catholic party began to persecute these Baptists, and they had to fly to other parts for safety, we see the interposition of the Divine hand in directing their course toward the valleys of Piedmont, where his Church should assemble, and the ingathering of his people from all parts where the floods of persecution were raging against them, and in these valleys bore testimony to the truth, and received the promised nourishment from their Divine Master, "for a time, and times, and half a time, from the face of the serpent." Rev. xii: 14.

Paul Perrin asserts that the Waldenses were, time out of mind, in Italy and Dalmatia, and were the offspring of the Novatianists, who were driven from Rome, A. D. 400, (or rather 413,) and who, for purity in communion, were called Puritans. Orchard C. H., p. 250.

About the same date, the persecutions in Africa became very oppressive on those who dissented from the Catholic party. The Donatists were many of them persecuted unto death, and others who escaped death were driven from the country, and it is reasonable to suppose that some of them made their way to these valleys. Bosuet says, speaking of the Waldenses, "as to the Vaudois, they were

a species of Donatists. The Albigenses in France, and the Paterines of Italy, and the Paulicians in Armenia, all holding the same doctrines substantially of the Novatianists and Donatists, are all spoken of as having communities in these valleys. But from the best historical information now extant, it is evident that the gospel was preached there, and Churches established in the second century; for it is stated by Moreland and Gilly that they had the Holy Scriptures, ever since they were enriched with the same by the Apostles; having in fair MSS. preserved the entire Bible in their native tongue, from generation to generation. Having traced a people from the Apostles down to the century of which we speak, known by different names, at different times, yet all holding the same tenets, preaching the same doctrine, practicing the same ordinances, discarding all human inventions in religion, opposing the innovations and corruptions of the Catholic Church, observing the Scriptural order in all matters of religion, and now concentrating in these valleys, where the Captain of their salvation designed them to have some repose. And it seems that the purpose of God toward these people, in this locality, was still to be further developed. Historians inform us that the Catholics had a strong interest there, and to all human appearance the prospects of toleration to Christians were gloomy; but many times when God's children consider their prospects most gloomy they are most safe. At a period when ignorance, superstition, and iniquity, almost universally prevailed, and the Catholic Church or community were locked up in a moral slumber, and the Emperors becoming jealous of the growing usurpations of the clergy, and the Emperor of France being desirous to check the growing torrent of image worship, promoted Claude to the See of Turin, about the year 817.

In this event the purpose of God is plainly seen in sending a man to preside over the Catholic interest in Piedmont who was qualified and capable to successfully oppose the corruptions of that party, and to pave the way for truth to have free course. The expectations of the Emperor were fully realized in the labors of Claude; by his writings he ably illustrated the sacred Scriptures, and drew the attention of multitudes to their plain and simple meaning, unadulterated by the corrupt glosses of the Catholic priesthood.

Mr. Jones says: "Let it be observed, then, that throughout the whole of his writings, he maintains that Jesus Christ is the alone head of the Church." This, the reader will perceive, struck immediately at the root of the first principles of Popery—the vicarious office of the Bishop of Rome. He utterly discards the doctrine of human worthiness in the article of justification, in such a manner as overthrows all the subtle distinctions of Papists on the subject. He pronounced anathemas against traditions in matters of religion, and thus drew the attention of men to the word of God, and that alone

as the ground of a Christian faith. He maintained that men are justified by faith without the deeds of law.

The reader may judge of his style and sentiments from the following extracts in the illustration of the Lord's Supper: "The apostles being set down at the table, Jesus Christ took bread, blessed and brake it, and gave it to his disciples, saying to them, take and eat—this is my body. The ancient solemnities of the Passover, which were used in commemoration of the deliverance of the children of Israel, being ended, he passeth on to the new, because He would have the same to be celebrated in His Church as a memorial of the history of her redemption, and to substitute the sacrament of His body and of His blood instead of the flesh and blood of the paschal lamb; and to show that it was He himself to whom God had sworn, and shall never repent—'Thou art the eternal Priest, according to the order of Melchisedec.'"

Moreover, He himself breaks the bread which He gives to the disciples, that he might present and make it appear that the breaking of His body would not be contrary to His inclination or without His willingness to die; but as He himself, elsewhere says, that He had power to give His life, and to deliver it up himself, as well as to take it again and raise himself from the dead. He blessed the bread before He brake it, to teach us that He intended to make sacrament of it. When he drew nigh to the time of His death and passion, it is said, that having taken the bread and cup, He gave thanks to his eternal Father. He who had taken upon Him to expiate the iniquities of others gave thanks to His Father without having done anything that was worthy of death; He blesseth it with profound humility at the very time He was himself laden with stripes, no doubt to teach us that submission which we ought to exercise under the chastening hand of God. Jones' C. H., p. 252.

We have only given an extract of a small portion of Claude's comments on this subject; but sufficient, we think, to show his utter disapproval of the tenets taught by the Catholic Church (under whose authority he held his charge) on this important subject of Gospel truth. We shall give further extracts from his comprehensive answers to two French monks, who took strong exceptions to the doctrines he was propagating, as given by Mr. Jones: "In the year 828, Claude was attacked most furiously by a French monkish writer by the name of Dungalus, who censured him for taking upon himself, after a lapse of more than eight hundred and twenty years, to reprove those things that had hitherto been in continual use, as if there had been none before himself that had ever had any zeal for religion. About the same time, another writer of the same school, whose name was Theodemirus, wrote to him, giving him to understand that his opinions and behavior gave great offence."

In answer to which, he says: "I have received by a special messenger your letter, with the articles wholly stuffed with babblings and fooleries. You declare in these articles that you have been troubled,

that my fame was spread not only throughout all Italy, but in Spain and elsewhere, as if I were preaching a new doctrine or setting myself up as a founder of a new sect, contrary to the rules of the *ancient Catholic faith*, which is an absolute falsehood. But it is no wonder that the members of Satan should talk of me at this rate, since they called (Christ) our head a deceiver, and one that had a devil, etc. For I teach no new heresy, but keep myself to the *pure truth*, preaching and publishing nothing but that. On the contrary, as far as in me lies, I have repressed, opposed, cast down and destroyed, and do still suppress, oppose and destroy to the utmost of my power, all sects, schisms, superstitions and heresies, and shall never cease to do so, God being my helper, as far as in me lies. When I came to Turin, I found all the churches full of abominations and images; and because I began to destroy what every one adored, every one began to open his mouth against me." Again, he says: "All these things are ridiculous, and rather to be lamented than set forth in writing; but we are compelled to state them in opposition to fools, and to declaim against those hearts of stone, which the arrows and sentences of the word of God cannot pierce. Come to yourselves again, ye miserable transgressors; why are ye gone astray from the truth, and why, having become vain, are ye fallen in love with vanity? Why do ye crucify again the Son of God afresh and expose him to open shame, and by these means make souls by troops, to become the companions of devils, estranging them from their Creator by the horrible sacrilege of your images and likenesses, and thus precipitating them into everlasting damnation?"

Again, he says: "We know very well that this passage of the Gospel is quite misunderstood—'Thou art Peter, and upon this rock I will build my church, and I will give unto thee the keys of the Kingdom of Heaven,' under pretence of which words, the stupid and ignorant multitude, destitute of all spiritual knowledge, betake themselves to Rome in hope of acquiring eternal life." He says, again, "The fifth thing for which you reproach me is, that you are much displeased, because the apostolic lord (for so you are pleased to nominate the late Pope Paschal,) had honored me with this charge. But you should remember that he is alone apostolic who is the keeper and guardian of the Apostles' doctrine, and not he who boasts himself of being seated in the chair of the Apostle, and in the meantime neglects to acquit himself of the apostolic charge; for the Lord saith the Scribes and Pharisees sat in Moses' seat."

He winds up by saying, near the close of his career: "For the confirmation and defence of the truth, I am become a reproach to my neighbors, to that degree that those who see us do not only scoff at us, but point at us one to another. But God, the Father of Mercies, and author of all consolation, hath comforted us in all our afflictions, that we may be able, in like manner, to comfort those that are cast down with sorrow and affliction. We rely upon the

protection of Him who hath armed and fortified us with the armor of righteousness and of faith, the tried shield of our salvation." It would seem to be a matter of surprise that any man in those times would spend twenty years openly warring against the corruptions of the Catholic Church, yet some natural causes may be assigned—the time had not yet arrived when the Pope was clothed with universal sway over both Church and State, and the Emperor of France at this time seemed to be jealous of the grasping disposition of the priesthood, and, no doubt, looked upon Claude's efforts as being a great drawback to their growing importance; consequently, the Emperor stood in the way of the Pope's carrying out his persecutions against this able defender of truth. These appear to be the natural causes, yet there was, no doubt, a greater cause underlying all these, to-wit: the purpose of God. The labors of Claude were well calculated to calm the prejudices of the Catholic party in those valleys toward the Vaudois, that had concentrated there, and to prepare the people of his diocese for a general dissension from the communion of the established Church, which Mr. Robinson thinks, took place in half a century after his death.

Notwithstanding many of the faithful servants of God have found some repose from the cruelties of their enemies in the valleys of Piedmont, yet we have left great numbers of them, in different kingdoms, every century that we have passed through. Our accounts of the Baptists in Germany, up to this time, are rather limited, yet it seems they were quite numerous in the ninth century. Orchard says, it is recorded that the Baptist itinerant preachers would, in their travels, pass through the whole German Empire, and lodge every night at the house of one of their friends. It is very probable these traveling ministers were Paulicians or Paterines from Bulgaria or Italy. They were termed by Catholics Anabaptist preachers. Their sentiments of religion are learned, and their views of the ordinances proved from their confession of faith, which asserts—"In the beginning of Christianity there was no baptizing of children, and their forefathers practiced no such thing;" and "we do from our hearts acknowledge that baptism is a washing which is performed with water, and doth hold out the washing of the soul from sin." Mosh. Hist. vol. 2, page 224; Robbin's Res., pp. 467, 513.

TENTH CENTURY.

It was in the tenth century that the Paulicians emigrated from Bulgaria and spread themselves through every province of Europe. This was a time when it was said that the Catholic community were

in a deep sleep, with awful darkness brooding over every branch of that establishment, and during that state of inactivity the Baptists were actively engaged in exposing errors and proclaiming salvation by grace, through faith in Christ, the Redeemer. Gibbon says that it was in the country of the Albigenses, in the southern provinces of France, where the Paulicians mostly flourished. These people were known by different names in different countries.

We here quote from Mosheim, as given by Orchard, p. 173: "Many efforts were made," says Mosheim, "by Protestants, *the witnesses of the truth*, by whom are meant such pious and judicious Christians as adhere to the pure religion of the Gospel and remained uncorrupted amidst superstitions. It was principally in *Italy* and *France* that this heroic piety was exhibited." "This is an honorable concession to the reforming Baptists. The Paterines were the zealous advocates of reform in Italy, while the same class of Christians, under the name of Bulgarians, Paulicians, *boni homines*, Albigenses, with several other titles, openly avowed in France the same doctrines and discipline of the Redeemer. Their united efforts were directed to restore Christianity to her original purity and to her legitimate and exalted position.

We have given a great variety of names by which the Church of Christ has been known and distinguished from the Catholic, or Church of Antichrist, during the dark or obscure ages of the Christian era, and have stated the causes that gave rise to many of these appellations; yet we prove there was a great unanimity in their Christian faith and practice. Unfortunately for the cause of truth in those days, our historians were nearly all Catholics, and we know their prejudices were very strong against those whom they termed heretics, and no doubt many things were alleged against them, that they were guilty of. We find in the history of Dr. Mosheim and Robinson, not the Albigenses charged with holding the doctrine of Manicheism; but other historians consider the reproach of Manicheism has been improperly applied to them. And we find the Albigenses themselves complaining bitterly of the injustice done them by their enemies, in charging them with Manicheism. Dr. Allix allows the reproach as not belonging to the Albigenses, which is conceded by Dr. Jorton, who asserts they had very little of the Manichean system attached to them. We find no system of theology formed from the New Testament, but partakes of some truth either in doctrine or practice, and no doubt but the Manicheans held some things that were in accordance with Gospel truth. We have never been able to learn what portion of their doctrine it was, that was so objectionable. It is said that they held that good and evil proceeded from opposite causes; and, if this is all their heresy, it may be that many of our modern churches, if properly examined, would be obnoxious to the same charge. The centuriators of Magdeburgh clear them of heresy. Bishop Usher and Newton, with Dr. Cave, have declared their soundness in the faith of the Gospel.

Now it is very apparent that those Albigensean churches, in their original constitution, did partake of the early Puritan sentiments since those churches were to some extent made up of those who retained the stern views of Novatian, and the doctrine of this great man is too well established and known, to admit of a doubt of his orthodoxy. The Albigenses with others, might in time have left off the rigorous course of Novatian in requiring all apostates, when returning to the Church to be re-baptized; yet Dr. Allix says, that the Albigensean churches partaking of this excluding discipline is acknowledged. One thing is certain, that all the churches under those different names opposed infant baptism, and required faith by the subject before baptism. We now insert a short paragraph from Mr. Jones, p. 266: "Indeed all our historians, civil and ecclesiastical, agree in describing the tenth century of the Christian era as the darkest epoch in the annals of mankind." "The history of the Roman Pontiffs that lived in this tenth century," says the learned Mosheim, "is a history of many monsters, and not of men; as all writers, even those of the Romish community, unanimously confess."

ELEVENTH CENTURY.

We enter upon the details of the eleventh century with some gleam of prosperity to the Church, notwithstanding their sufferings during this century were very great; though the death of their brethren, and the prospect of themselves being martyred could not affright them from the love of the truth, the work of righteousness, the exercise of faith, and the patience of hope. In the commencement of this century we find the Baptists assisted in France by a reformer, whose name was Leutard; he preached to the people in the bishoprick of Chalous. This man gained many followers.

The labors of the Paulicians, Albigenses, or Vaudois, with Leutard, are noticed by Gerburtus, who became a disciple, and died 1003. The zealous and commendable exertions of these Puritans were the means of collecting many churches in different parts of France. One of the first religious assemblies which the Paulicians had formed in Europe is said to have been discovered at Orleans, in the year 1017, under the reign of Robert. A certain Italian lady is said to have been at the head of this sect. Its principal members were twelve men eminently distinguished by their piety and learning, among whom Lisogius and Stephen held the first rank; and it was composed in general of a considerable number of citizens who were far from being of the lower order. A council held at Orleans, used every exertion that could be devised to bring these people to a

better mind, but all endeavors failed. They adhered strenuously to their principle, and therefore were condemned to be burnt alive, which sentence was actually executed on thirteen of them. Afterwards the Puritans that came from France into Bulgaria were murdered without mercy. They held that baptism and the Lord's supper, possessed no virtue to justify. These clergymen, says Archbishop Usher, affirmed that there was no virtue capable of sanctifying the soul, in the eucharist or in baptism. For preaching this doctrine, their enemies took liberty of charging them with denying baptism and the sacrament; which, taking it in its broad sense, was very far from being true. They denied the eucharist before baptism, and that baptism conferred no grace, and denied that ordinance to children. All those who practiced the baptism of infants at this period considered the ordinance as conferring grace, which is allowed by Dr. Wall. Their denial of the infant rite was enough, in these times, to give their enemies a pretext to say they denied the ordinance. These people's characters were blackened in the most shocking manner by their enemies; but Mosheim allows that even their enemies acknowledged their sanctity, and that the accusations were evidently false. Jorton Rev., etc., vol. 5, p. 266. Wall's Hist., pt. 2, c. 6, p. 105. Danver's Hist., p. 295. We here quote from Mr. Orchard's C. Hist., p. 178. In 1019 a synod was held at Toulouse, to consider the most effectual method to rid the province of the Albigenses; and though the whole sect was, in 1022, said to have been burnt, yet the emigrants from Bulgaria, coming in colonies into France, kept the seed sown, and the churches recruited, and soon after, the same class of people was found inhabiting Languedoc and Gascony. It is recorded that Leuthericus, Archbishop of Seus, and who was a disciple of Gerburtus, advocated those views, which afterwards was charged on Berenger. Leuthericus died in 1032. The corruptions of the man of sin had now become so apparent to all men of discernment who had the privilege of reading the Scriptures, that they could no longer shut their eyes to the fact that the Catholic Church was a sink of sin and not the repository of Gospel truth. And from this time up to the reformation by Luther, we shall have occasion to notice many reformers, who appeared boldly contending for the truth; all of which had no tendency to weaken the iron grasp that the man of sin held upon the world of mankind, and prepare the way for the overthrow of his secular power. But while we record the valuable services of these reformers, and the reader contemplates their noble efforts, let us bear in mind that the Church of Jesus Christ have sacredly kept the truth of the Gospel, from the days of the Apostles, through successive centuries, and have stood in every age as a beacon light to all those have seen the danger of being carried away into the pool of destruction, by the corrupting waves of the sea of Rome. No doubt that those reformers, with their numerous followers, added much to the interest of the true Church, and were hailed by our brethren as the dawn of

better times. About the year 1035, three reformers made their appearance, Bruno and Berengarius of France, and Gundulphus in Italy, all of whom labored much to reform the corruptions of the Catholic Church.

Orchard says Berengarius, by his discourses, charmed the people, and drew after him vast numbers of disciples. Some men of learning united themselves with him, and spread his doctrines and views through France, Italy, Germany, and other kingdoms. The effects of these reformers' preaching was not only enlightening the ignorant, but it gave encouragement to the Baptists to come more prominently into society. The alarm was great to the Catholics, one of their prelates, Deodwin, Bishop of Seige, states that there is a report come out of France, and gone through Germany, that Bruno, Bishop of Angiers, and Berengarius, Archdeacon of the same church, maintain that the host is not the Lord's body, and as far as in them lies overthrow the baptism of infants. Matthew, of Westminster, speaks of Berenger (Berengarius) as having corrupted all Italy. It means, says Dr. Allix, that his followers, who were of the same stamp with Patarines, kept to the primitive faith of the Church, which it was the object of the Popes to remove them from; and, in their opposing the Church of Rome, they were called heretics and corrupters, though this name and practice belonged rightly to the Popish party. His success was so great that old historians say that France, Italy, Germany, England, the Belgic countries, etc., were infected with his principles. No doubt thousands joined with him that had been strongly opposed to the Church and party in power, but dared not avow it for fear of the persecution and punishments that were inflicted upon dissenters, but finding in Berengarius a bold defender of their faith, they took courage and came out from their state of obscurity, and publicly professed their disapprobation of the corruptions of the Church of Rome. Berengarius called the Church of Rome a community of "malignants, the council of vanity, and the seat of Satan." It is said that he was required by the Pope to renounce his errors and burn his writings, which he actually did, and yet he ceased not while he lived to write and speak in the same severe strain.

One Valdo was a chief counsellor of Berengarius, and was remarkable for purity of doctrine. He was an eminent man, and had many followers, but as there is no further account given of him we may reasonably suppose that the bold and brilliant efforts of Berengarius attracted the attention of the Catholic party, and caused them to overlook the labors of Valdo, which were less to be dreaded. Berengarius began the work of reformation when young, and continued to preach for fifty years. He died 1091, aged eighty. Wall's Hist., pt. 2, p. 216.

Orchard says: "Notwithstanding his versatility of mind, he left behind him in the minds of the people a deep impression of his extraordinary sanctity, and his followers were as numerous as his

fame was illustrious. His views of religion appear to have been Scriptural. His followers were called Gospellers for one hundred years, and many of them suffered death for their opinions. On his followers being examined, they said baptism did not profit children." Bellarmine says: "The Berengarians admitted *only adults* to baptism, which error the Anabaptists embraced." And Mezeray declares Berengarius to have been head of the Sacramentarians or Anabaptists. They were of the same stamp with the Patarines, and from the identity of their doctrines they were called Albigenses—Berengarians and Vaudois were equivalent terms. Morell declares it was computed in 1160 that above *eight hundred thousand persons* professed the Berengarian faith. Thus, says Dr. Allix: "That the Albigenses were the disciples of Peter Waldo, and consequently they are to be considered originally as a colony of Vaudois." Dr. Allix' His.

Having taken a brief notice of the Baptists, or Church of Christ, in France during the eleventh century, we now come to notice them in the valleys of Piedmont during the same time. The leading object of these people seemed to be to disseminate truth, practical godliness and piety. While other countries around them were engaged in persecuting all those who refused to buy or sell under the mark of the beast, these valleys afforded an asylum for the oppressed of all nations, where they could hide from the face of the serpent. Rev. xii: 14. We might exclaim, in a religious sense, O, happy people, where neither pride, arrogance, popularity, self-aggrandizement, love of wealth, or sectarian divisions, reigned to disturb, where the religion of Jesus was practiced in its purity, and its name indicated the practice and character of its subjects.

Their enemies acknowledge they were very zealous, that they (men and women) never ceased from teaching, night or day. "They had the Old and New Testaments," says an inquisitor, "in the vulgar tongue, and they teach and learn so well that he had seen and heard a country clown *recount all Job*, word for word, and divers who could perfectly deliver all the New Testament; and that men and women, little and great, day and night, cease not to learn and teach." The contrast betwixt the established Church or Church of Antichrist, and the true witnesses of the Lamb, during this century, is very great. While the priests, elders and bishops of the former were wallowing in wealth and affluence, neglecting the reading of the Scriptures, which were able to make men wise unto salvation, but depending on their national power for the success of the Church, the latter were engaged in reading the Scriptures, fasting and praying, relying on the oath and promise of their God for success. Teaching, preaching, and other religious exercises, were the only amusements they indulged in, when they were not laboring for their natural sustenance. What a spectacle! a whole people engaged in the service of God, without schism or division.

We see a great coincidence in the doctrines and opinions held by

these people, and Novatian, of the third century, Donatus, of the fourth, and Sylvanus, of the seventh; and such were Gundulphus Arnold, Valdo, Berengarius, Henry and Peter de Bruys.

The system adopted and the privilege granted by the Church to all the members to exercise whatever gifts they might possess in exhorting and teaching, were very well calculated to bring to view all gifts that were calculated to be beneficial in the dissemination of truth; and the consequence was that many useful gifts sprang up among them, who were not only of great use at home but itinerated through other kingdoms, and kept the smoldering coals of truth alive where the beast was exercising his power, and were called by their enemies the wandering Anabaptists. To accelerate the progress of their mission they carried with them a basket of wares and merchandize, as the peddlers do in our day, which, it is said, "often gained them access to persons of great respectability, when, if an opportunity offered, they would introduce some part of the history of Christ or his Apostles. Reiner, the Judas among them, gave a full detail of their mode of instruction and their views of the Catholic Church.

Father Gretzer, who edited Reiner's works in the fifteenth century, affirms that this description of the Waldenses was a true picture of the heretics of his age, particularly of the Anabaptists. This plan in the proceedings of these pious and benevolent people will remove one difficulty as to their maintaining their numbers and influence over almost whole provinces, when we are assured their enemies on every side for ages combined all their energies for their annihilation. This is the key to the success of Gundulphus and Valdo, who had many disciples. Orchard, p. 267.

In this century was the long-to-be-remembered time when the Pope of Rome assumed universal power and jurisdiction over the Emperor.

The reader may think that we are digressing from the true object of our history, but we think an allusion to some of the glaring usurpations of the priesthood of the Catholic Church will assist in accounting for the exceeding sinfulness of the man of sin. In 1073, Hildebrand was elected to the Pontifical chair, under the title of Gregory VII, and the Papacy has not produced a more extraordinary character. It was customary for the Popes, when elected by the people, to receive the confirmation of the Emperor. Gregory did not refuse to conform to the custom, but awaited the confirmation of the Emperor Henry before he entered upon the duties of his office. His first business, after being installed, was to excommunicate every ecclesiastic who should receive a benefice from a layman, and every layman by whom such benefice should be conferred. This was a blow at all the sovereigns of Europe, but more particularly against Henry, whom he soon drove into submission, and set the example that never was abandoned by the priesthood until they reigned at the head of Church and State. Jones' C. Hist., p. 267.

Notwithstanding our anxiety to study brevity in this narrative, we can not consistently pass to the twelfth century, and leave the history of the Church during the eleventh in Italy unnoticed. We find the following recorded by Mr. Orchard, p. 138:

"From Italy," says Mosheim, "the Paulicians sent colonies into almost all the other provinces of Europe, and formed gradually a considerable number of religious societies, *who adhered to their doctrine*, and who realized every opposition and indignity from the Popes. It is undoubtedly certain, from the most authentic records, that a considerable number of them were, about the middle of the eleventh century, settled in Lombardy, Insubria, but principally in Milan, and that many of them led a wandering life in France, Germany, and other countries, where they captivated the esteem and admiration of the multitude by their sanctity. In Italy they were called *Paterini* and *Cathari*; in France they were denominated *Bulgarians*, from the kingdom of their emigration; also *Publicans*, instead of *Paulicians* and *Bonihomians*, good men; but were chiefly known by the term *Albigenses*, from the town of Albi in the Upper Languedoc. The first religious assembly which the Paulicians formed in Europe is said to have been at Orleans in the year 1017, on which we shall enlarge under the Churches in France, to which we shall repair after we have traced their Churches in Italy.

"Here we may be permitted to review the Apostolic character and exertions of this extensive body of people, while we may express our surprise at the virulent opposition, the cruel measures used, and the extensive sacrifice of human life for successive ages, on the alone ground of religious views." The course pursued by this people bore evident marks of Apostolic spirit; without any funds or any public societies to support the arduous undertaking, otherwise than the assistance of their respective churches, the Paulicians, actuated by a holy zeal for the cause of their Master, Captain and High Priest, fearlessly penetrated the most barbarous parts of Europe, and went single-handed to the conflict with every grade of character and opposition. Several of them suffered martyrdom rather than renounce the cause of their blessed Redeemer. See Mosheim's History, Gibbon's, Robinson's, Jones', etc.

We have already alluded to the fact of the Paulicans being called Paterines in Italy, and we find them alluded to by Mr. Orchard, in the same country, as follows: "Among these people a reformer or principal minister appeared, who attained some eminency. One Gundulphus, who appears to have had many admirers, having given some persons in his connection a portion of spiritual instruction, he sent them forth as itinerants to preach the Gospel. Some of his followers were arrested in Flanders, and on their examination they acknowledged they were followers of Gundulphus. They are charged, says Dr. Allix, with abhorring baptism, that is, the Catholic baptism. These disciples said in reply: The laws and discipline we have received from our master, will not appear contrary either

to the Gospel decrees or Apostolical institutions, if carefully looked into. His discipline consists in leaving the world, in bridling carnal concupiscence, in providing a livelihood by the labor of our hands, in hurting nobody, and affording charity to all, etc. This is the sum of our justification, to which baptism can add nothing.

“ ‘ But if any say that some sacrament lies hid in baptism, the force of it is taken off by three causes. First, Because the reprobate life of ministers can afford no saving remedy to the persons baptized. Second, Because whatever sins are renounced at the fount, are afterwards taken up again in life and practice. Third, Because a strange will, a strange faith, and a strange confession, do not seem to belong to a little child, who neither wills nor runs; who knoweth nothing of faith, and is altogether ignorant of his own good and salvation, in whom there can be no desire of regeneration, and from whom no confession of faith can be expected.’ That these people held views on the ordinances, similar to the Baptists of modern times, is allowed by all respectable writers.”

“ The Paterines had, in 1040, become very numerous and conspicuous at Milan, which was their principal residence, and here they flourished at least two hundred years. They had no connection with the Church or Fathers, considering them as corrupters of Christianity. They called the cross the abomination of desolation standing in the holy place, and they said *it was the mark of the beast.*” The state did not trouble them, but the clergy, like the prophets of Ahab of old, preached, prayed, and no doubt cried aloud to their God to come down and consume these disturbers of their craft. But having no legal power to use the sword, a let was realized which proved favorable to the sentiments and prosperity of the Paterines. Their churches were divided into sixteen compartments, such as the Baptists in our day would call associations. Each of these were subdivided into parts, which would now be called churches. The object to be accomplished in dividing themselves into so many compartments or associations is not stated by any historian that we have had access to.

It is most probable the object was to consult and adopt measures for their own safety, and for the promulgation of truth, and the supply of their brethren in all parts of the Empire, and other places if necessary, with proper religious instruction and the preaching of the Gospel. Their bishops and officers were mechanics, weavers, shoemakers, and other trades, who maintained themselves by their own industry. The members of churches composing these associations were computed at more than one thousand five hundred. During the kingdom of the Goths and Lombards, the Anabaptists, as the Catholics called them, had their share of churches and baptisteries, during which time they held no communion with any hierarchy. Under the reign of the Goths, which lasted 114 years, these people enjoyed peace. But after these kingdoms were overthrown, the Emperors took measures to deprive dissenters of their baptismal churches and

to secure them to the Catholic clergy, consequently, the brethren worshiped in private houses under different names. Each of those houses where they met were occupied by one of their brethren; they were marked so as to be known only by themselves, and they never met in large companies in persecuting times. There were many Greeks from Bulgaria and Philippopolis, who came to settle in Italy about the time that the Emperor Alezias commenced disturbing the Philippopolitanes, and burnt Basil the Bogomilan or Paulician. The word Bogomilus means, in the Russian language, "calling out for mercy from above." A Bogomilan was a praying man. Mosh-eim says, "It is difficult to fix the precise period of time when the Paulicians began to take refuge in Europe." But it is asserted that a set of men, like to the Paulicians or Paterines, proceeded in vast numbers out of Italy in the following ages, and spread like an inundation through all Europe.

TWELFTH CENTURY.

We now commence the history of the twelfth century with the churches in Italy. In 1137, a reformer appeared who proved himself a powerful opponent to the Church of Rome, and who in fortitude and zeal was inferior to none bearing that name, while in learning and talents he excelled most. This was Arnold of Brescia, a man allowed to have been possessed of extensive erudition and remarkable for his austerity of manners. He assumed the habit of a monk, began to propagate his opinions in the streets of Brescia, where he soon gained attention. He pointed his zeal at the wealth and luxury of the Roman clergy. His eloquence aroused the inhabitants of Brescia. They revered him as the apostle of religious liberty, and rose in rebellion against the bishops. The party in power took an alarm at his bold attacks and success; and in a council, 1139, he was condemned to perpetual silence. Arnold left Italy, and found an asylum in the Swiss Canton of Zurich. Here he began his system of reform, and succeeded for a time, but the influence of Bernard made it necessary for him to leave the Canton. Orchard says: "This bold man now hazarded the desperate experiment of visiting Rome, and fixing the standard of rebellion in the very heart of the capital. In this measure he succeeded so far as to occasion a change in the government, and the clergy experienced for ten years a reverse of fortune and a succession of insults from the people. The Pontiff struggled hard, but in vain, to maintain his ascendancy, and at length sunk under the calamity. Successive Pontiffs were unable to check his popularity. Eugenius III withdrew from Rome, and Arnold taking advantage of his absence, im-

pressed on the minds of the people the necessity of setting bounds to clerical authority; but the people, not being prepared for such liberty, carried their measures to the extreme, abused the clergy, burnt their property, and required all ecclesiastics to swear to the new constitution. "Arnold," says Gibbon, "presumed to quote the declaration of Christ, that *his kingdom was not of this world*. The abbots, the bishops, the Pope himself, must renounce their state or their salvation. The people imbibed and long retained the color of his opinions. His sentiments also were influential on some of the clergy in the Catholic Church. He was not devoid of discretion; he was protected by the nobles and the people, and his services to the cause of freedom; his eloquence thundered over the seven hills. He showed how strangely the clergy in vice had degenerated from the primitive times of the Church. He compared the shepherd to the spiritual government of his flock. It is from the year 1144 that the establishment of the Senate is dated as a glorious era in the acts of the city. Arnold maintained his station above ten years, while two Popes either trembled in the Vatican or wandered as exiles in the adjacent cities. The wound appeared unto death, but the Pope having mustered his troops, and placing himself at their head, soon became possessed of his official dignity. Arnold's friends were numerous, but a sword was no weapon in the articles of his faith." In 1155, this noble champion was seized, crucified and burnt. His ashes were thrown into the rivers. With his ashes his sect was dispersed; his memory still lives in the minds of the Romans—thus the deadly wound was healed. Though no corporeal relic could be preserved to animate his followers, yet the efforts of Arnold in civil and religious liberty were cherished in the breasts of future reforming spirits, and inspired those mighty attempts in Wickliffe, Huss, and others. Orchard, p. 157.

The disciples of Arnold were very numerous, and obtained the name of Arnoldites; and long continued to bear testimony against the corruptions of the Catholic Church. It seems the followers of Arnold continued for succeeding ages, and showed forth the same zeal for the cause of truth that their leader had done. In closing the narrative of this great man, we will just say that many historians affirm that Arnold opposed the Catholic view of the Eucharist and the baptism of infants, and the usurpation and the corruption of the clergy.

We quote again from Orchard, p. 154: It is acknowledged that the Latin Church was, during this century, troubled with the Puritans, a term, according to Mosheim, expressive of the successors of the Novatianists; but the Pontiffs were particularly annoyed by the Paulicians, who emigrated in numbers from Bulgaria, who, leaving their native land, spread themselves throughout various provinces. Many of them, while doing good to others and propagating the gospel, were put to death with the most unrelenting cruelty. Their accessions from different sources made the Puritan or Paterine

Churches very considerable, and to their enemies very formidable, even before the name of Waldo of Lyons was known. Besides these foreign accessions, some books had been written and circulated by the Puritans, while several reformers appeared in different kingdoms, all advocating the same doctrines and practice, so that the clergy and Pontiff were aroused to vigorous opposition. In 1180, the Puritans had established themselves in Lombardy and Puglai, where they received frequent visits from their brethren who resided in other countries; in this and the next century they were to be found in the capital of Christendom.

Effective measures were matured about this time, when Waldo and his followers were driven from France. About the year 1110, in south of France, in the Provinces of Languedoc, and Provence, appeared Peter De Bruys, preaching the gospel of the kingdom of God, and exerting the most laudable efforts to reform abuses, and remove the superstitions which so awfully disfigured the beautiful simplicity of the gospel worship. His labors in the good cause, we are told were crowned with great success. He was under the protection and favor of a nobleman, named Hildephonses. He is said to have been a priest of Toulouse; but after his conversion and union with the Albigenses, he became one of their chief ministers. And while he was engaged in drawing the attention of the people to the corruptions of Popery, the Catholics were busily engaged in erecting temples for worship, and the rich were spending their wealth in adorning them. The ignorant were performing the services allotted to beasts of burden. Each expecting from his labors and gifts, a reward of Paradise. (What a similarity this, to the workmongers of our day!) But the Albigenses preached that gold was not the means of building, but rather of destroying the Church.

The religious sentiments of Peter De Bruys are not fully known; but the following particulars are handed down to us by historians; he maintained that the ordinance of baptism was to be administered only to adults; that it was an idle superstition to build and dedicate Churches to the service of God, who, in worship has a peculiar respect to the state of the heart, and who can not be worshiped with temples made with hands; that crucifixes were objects of superstition and ought to be destroyed; that in the Lord's Supper, the real body and blood of Christ, were not partaken by the communicants, but only represented by way of symbol or figure; and that the oblations, prayers, and good works of the living, can in no way be beneficial to the dead. He also held that persons baptized in infancy, are to be baptized after they believe; which is not to be considered *re-baptization*, but right baptism. His followers were called Petrobrussians, and were very numerous in France and the Netherlands. This gospel preacher shared the same fate of other servants of God under persecution; he must fly his country or suffer death. He chose the former, because his work was not done. When he was expelled from Dauphine, other provinces and king-

doms shared in his itinerant labors. His doctrines were readily received among the mountaineers (Vandois,) the villagers, and they found numerous advocates among the country people, and in populous towns and cities, particularly about Toulouse. He influenced great numbers to leave the Romish Church. The people were re-baptized; the altars dug up; of their sacred wooden crosses the Petrobrussians made a fire, and roasted their meat on Good Friday, in defiance of the fast; priests were scourged, monks imprisoned, etc. While it is allowed that the purity of their morals, and scriptural simplicity of their doctrine, found friends among the clergy and laity, the doctrines taught by Peter De Bruys, seem to be substantially the same as held by the Albigenses; who were very numerous in the countries where he labored, consequently the Catholics classed them all together, as their common enemy, and from thence they were called Petrobrussians.

The Petrobrussians, to justify themselves from the calumnies of Peter of Clugney, and others, sent forth a work in answer to the question, "What is Antichrist?" It is generally supposed to be the work of Peter De Bruys, and is said to have been written as early as 1120. It bears internal evidence of having been composed for the purpose of vindicating the writer and his friends in their separation from the Church of Rome. In reference to the ordinance, it declares, "A third work of Antichrist consists in this, that he attributes the generation of their Holy Spirit, to the mere external rite, baptizing infants in that faith, teaching that thereby regeneration is obtained, which is contrary to the mind of the Holy Ghost. Jones' Lect. v. 2, p. 262. This view was supported by a confession of faith, in fourteen articles, published about the same time. In this confession, the Apostles' creed, they believed in the Trinity; scriptural character of Adam, and his fall; work of Christ as mediator; abhorrence of human inventions in worship; that the sacraments were signs of holy things and that believers should use the symbols or forms when it can be done; though they can be saved without them; they owned two sacraments, Baptism and the Lord's Supper; and acknowledge their obedience to secular powers. History of the Church, by W. Jones, v. 2, p. 53.

Peter De Bruys continued his labors for twenty years, when he was called to seal his testimony with his blood. He was committed to the flames at St. Giles, a city of Languedoc, in France, by an enraged populace, instigated by the clergy of the Catholic Church, who no doubt considered their craft to be in danger. A few years after the martyrdom of Bruys, rose up an Italian by birth, of the name of Henry, said to have been his disciple, and who was the founder of a new sect called the Henricians. He had been both a monk and a hermit, but having received the knowledge of the truth, he labored to reform the superstition of the times. His persecutors caused him to fly from one country to another, preaching the gospel wherever he went, with great acceptance, and declaiming

with great zeal and fervor against the corruptions of the Church and clergy of Rome. About this time, one Arnold made his appearance as a reformer, and made a powerful opponent to the party in power. He proved to be a terror to both Emperors and Priests; he awakened the people to the usurpations of the clergy, and called upon them to rise in opposition to their encroachment. He was persecuted with all the zeal a corrupt priesthood could invent. In 1139, he was condemned by a general council of the Lateran, headed by Innocent II, to perpetual silence. He sought for shelter in the Canton of Zurich. He still retained his reforming zeal, and had the ability to seduce from their allegiance the Bishop of Constance, and even the Pope's Legate. He was finally driven by persecution to hazard the desperate expedient of fixing the standard of rebellion in the very heart of Rome. He soon excited a rebellion there, which, in the end, led to some reformation in ecclesiastical affairs. Saint Bernard, with all his popularity and zeal for the cause of the Church, was troubled to overcome the efforts of this reformer and that of Henry. In a letter addressed to the Count of St. Giles, Bernard thus describes the state of affairs: "How great are the evils which we have heard and known to be done by Henry, the heretic, and what he is every day doing in the Church of God! He wanders up and down in your country in sheep's clothing, being a ravenous wolf, but according to a hint given by our Lord, we know him by his fruits. The Churches are without people, the people without priests, priests without reverence, and, lastly, Christians without Christ. The life of Christ is denied to infants, by refusing them the grant of baptism; nor are they suffered to draw near unto salvation, though our Savior tenderly cried out on their behalf, suffer, etc. O, most unhappy people! at the voice of an heretic, all the voices of the Prophets and Apostles are silenced, who, from one spirit of truth have declared that the Church is to be called by the faith of Christ, out of all nations of the world; so that the divine oracles have deceived us."

All these reformers with their followers, as well as those of former centuries, held and preached Baptist sentiments as a general thing, and they had become so numerous, that it is said in 1160 they numbered eight hundred thousand in profession. *Bap. Mag.*, vol. 1, p. 4-35. *Wall's Hist.*, pt. 2, p. 228.

These people formed in different parts vast numbers of religious assemblies, whose discipline and offices were the same that is found in the primitive Churches, and adhered tenaciously to their doctrines.

Whilst anarchy and confusion awfully prevailed in the Roman community—strife, rebellion, and conflict between Popes and Emperors, cardinals and clergy, and councils, on the claims of contending Pontiffs—a person was called by Divine grace to advocate the cause of truth. Peter, an opulent merchant of Lyons, in translating from Latin into French the four Gospels, perceived that the religion which was taught in the Roman Church differed totally

from that which was originally ineuleated by Christ and his Apostles, struck with the glaring difference, and animated with a pious zeal for religion, he abandoned his mereantile vocation, distributed his riches among the poor, and formed an association with other pious men. He adopted the sentiments of the Waldenses of Piedmont, and from them borrowed those reforming notions which he diffused so successfully over the continent. In 1165 he assumed the character of a public teacher in the city of Lyons. He maintained, at his own expense, several persons who were employed to recite and expound to the people those translations of the Scriptures he had made, which proved of unspeakable service to the cause he espoused. The rules adopted by Peter of Lyons or Peter Waldo and his followers, were extremely severe. They took for their model to regulate their moral discipline, Christ's sermon on the mount, which they interpreted and explained in the most rigid manner, and consequently prohibited war, law-suits, and all attempts toward the acquisition of wealth, the infliction of capital punishment, self-defence against unjust violence, and oaths of all kinds. Mosheim, vol. 2, p. 322. The followers of Waldo, like himself, renounced all worldly property and interest, making common stock with the poor of the Church. From this circumstance their enemies termed them *the Poor of Lyons*, and from the city where Waldo commenced his labors, they were named Leonists, but in general they were mixed up with the Waldenses, their sentiments being the same, and were known in general by that name. They are said to be men of irreproachable lives. They were the salt of the earth. Their views of the ordinance of baptism were, says Reiner, "that the washing (immersion) given to children does no good."

Dissenters were called by various names, as *the Poor of Lyons*, *Lyonists*, *Paterines*, *Puritans*, *Arnoldistes*, *Petrobrussians*, *Albigenses*, *Waldenses*, etc., etc., all of which were expressive of the same class of Christians. Allix Pied., c. 14, pp. 128, 8. Mezeray says they held almost the same opinions as those we call Calvinists. Deacons expounded the Scriptures, distributed the Lord's supper, baptized, and sometimes had the oversight of churches, visited the sick, and took care of the temporalities of the Church. The Albigenses, whose religious views had been long and well established, received Waldo as soon as he appeared in public and supported his doctrine. We here insert a very graphic account given by Mr. Orchard's Church History, pages 192, 193, 194, 195. He says: "The Archbishop of Lyons, with other rulers of the Church in that province where the new reformer arose, opposed with vigor this new doctrine in Waldo's ministry, but their opposition was unsuccessful; for the purity and simplicity of that religion which these Lyonists taught, the spotless innocence that shone forth in their lives and actions, and the noble contempt of riches, which formed a complete contrast with other teachers, appeared so engaging to all such as had any sense of true piety, that the number of their disciples and followers increased from

day to day. In reference to the character of this class, *Jacob de Reberia*, Secretary of the King of France, has these words in his Collections of Toulouse: 'The Waldenses or Lugdenses lived first in the diocese of Albi. They disputed more subtly than all others; were afterwards admitted by the priests to teach publicly, not for that they approved their doctrine, but because they were not comparable to them in wit. In so great honor was the sect of these men that they were both exempted from charges and impositions (taxes,) and obtained more benefit by *will and testaments* of the dead than the priests. A man would not hurt his enemy if he should meet him upon the way accompanied by one of the heretics, inasmuch that the safety of all men seemed to consist in their protection.' Deniver's Hist., p. 20. Reiner, in the ensuing century, bears the following testimony: 'They were in manners composed and modest, no pride of apparel, because they are therein neither costly nor sordid. They transact their business without lying, fraud or sneering, living most upon handicraft trades; yea, their doctors or teachers are weavers or shoemakers, who do not multiply riches, but content themselves with necessary things. These Lyonists are very chaste and temperate in both meats and drink, who neither visit taverns nor stews. They do much curb their passions; they are always either working, teaching or learning. They are very frequently in their assemblies and worship, etc. They are very modest and precise in their words, avoiding scurrility, detraction, levity and falsehood. Neither will they say so much as verily, truly, nor such like, as bordering too much on swearing, as they conceive; but they usually say, yea and nay.' Deniver's Hist., p. 21.

"The Pontiff, on being made acquainted with the Lyonist proceedings, and the inadequacy of his clergy's opposition, anathematized Waldo and his followers. The severity of those measures adopted by his enemies compelled him to retire. Leaving Lyons, he passed through different provinces, preaching the word with great acceptance. His kindness to the poor being diffused, his love of teaching, the love of many to learn, awakened mutual solicitude and devotion, and strengthened each other's anxiety and exertion from day to day, so that a crowd came about him in every place, to whom he explained the Scriptures, which his learning and study enabled him profitably to do.

"On being forced from France, particularly from Dauphine and Picardy, in which places Waldo had been very successful, he first retired into Germany, with many of his followers, who were called *Picards*, carrying along with him, wherever he went, the glad tidings of salvation; and at last settled in Bohemia, where he arrived safely, and where we shall mention again his name and concluding labors. In 1181 Lucius III issued a decree stating—'We declare all Paritans, Paterines, Poor of Lyons, etc., etc., to lie under a perpetual curse for teaching baptism and the Lord's supper otherwise than the Church of Rome.' In furtherance of the Pope's object, Philip

II, of France, is said to have razed *three hundred mansions*, and destroyed several walled towns, to stop the growth of these reforming opinions.

"Numbers of Waldo's followers fled for an asylum into the valleys of Piedmont, taking with them the new translation of the Bible. Others removed into Germany, while some of his opinions are to be traced into Flanders, Poland, Spain, Calabria, and even into the dominions of the Grand Sultan; consequently, it was found that Waldo and his followers had, in a few years, drawn multitudes from the bosom of a corrupt church, and their doctrines made a great noise in the world."

We now pass into the country of the Bohemians. We find the Baptists in these parts were favored by many persons of high rank and respectability, among whom was Lady Boskoviez, who became patroness to those people called heretics, and settled them on the family estate. Another family, patrons and friends of the Baptists, was the very ancient and noble house of *Slavata*. This family descended from the Dukes of *Saltz*, Lords of the District, where some of the first French refugees for religion first settled. Lord William, was chancellor of the kingdom of Bohemia. This gentleman was educated in one of the Baptist schools until twenty years of age. Many great families protected and employed the Baptists, because their upright walk and conduct produced confidence in them and faith in their religion. When Waldo sought an asylum in Bohemia from the Pope's measures, it is certain that darkness and superstition pervaded the minds of the community belonging to the party in power. Waldo found the inhabitants tenacious of the rites and ceremonies of the Greek Church, which rites were nearly as superstitious as those of the Church of Rome. In this kingdom the pious reformers and evangelists obtained permission to settle at *Galtz* and *Lun*, on the river Eger, just on the borders of the kingdom, and near one hundred miles from Prague. A description of this people is to be found in the Bohemian records, which is satisfactory as to their denominational aspect. With these and later Puritans, it was customary to settle on the borders of kingdoms, so that in case of surprise they might be able by little exertion, to move themselves out of one kingdom into another. Almost two centuries after, another undoubted record of the same country mentions a people of the same description, some of whom were burnt at Prague, and others still inhabited the borders of the country; and one hundred and fifty years later we find a people of the same class settled by connivance in the metropolis and in several other parts of the kingdom. Other testimonies prove their existence to a later date, so that after the twelfth century documents are extant proving the existence of Baptists in Bohemia and Poland. Rob. Res., pp. 480, 527. Waldo's labors in Bohemia were crowned with remarkable success. He spent his concluding years in this kingdom, promoting the cause of his master in every commendable

way until 1179, when he finished his course and was called home to receive his reward and a crown that fadeth not away.

We now turn our attention to the valleys of Piedmont, and notice the progress and trials of the faithful in Christ Jesus during the twelfth century. The centuriators of Magdeburgh, under the twelfth century, recite from an old manuscript the outlines of the Waldensian creed, as follows: "In articles of faith the authority of the Scripture is the highest authority, and for that reason it is the standard of judging, so that whatever doth not agree with the word of God is deservedly to be rejected and avoided. The sacraments of the Church of Christ are two—baptism and the Lord's supper.

"That is the Church of Christ, which bears the pure doctrine of Christ, and observes the ordinances instituted by Him, in whatsoever place it exists."

Mr. Jones, in his History of the Church, has given three different confessions of faith, drawn up and put forth by the Waldenses themselves, two of which were in the twelfth century, and the third in the sixteenth century. We here insert one entire, and a few articles from the other, of the twelfth century :

1. We believe and firmly maintain all that is contained in the twelve articles of the symbol, commonly called the Apostle's creed, and we regard as heretical whatsoever is inconsistent with the said twelve articles.

2. We believe that there is one God—the Father, Son and Holy Spirit.

3. We acknowledge for sacred canonical Scriptures the books of the Holy Bible. [Here follows the title of each, exactly conformable to our received canons, but which it is deemed, on that account, quite unnecessary to particularize.]

4. The books above mentioned teach us that there is one God, almighty, unbounded in wisdom, and infinite in goodness, and who, in His goodness has made all things. For He created Adam after His own image and likeness. But through the enmity of the devil and his own disobedience, Adam fell, sin entered into the world, and we became transgressors in and by Adam.

5. That Christ had been promised to the fathers who had received the law, to the end that, knowing their sin by the law, and their unrighteousness and insufficiency, they might desire the coming of Christ to make satisfaction for their sins, and to accomplish the law by himself.

6. That at the time appointed by the Father, Christ was born—a time when iniquity everywhere abounded, to make it manifest that it was not for the sake of any good in ourselves, for all were sinners, but that He who is true might display his grace and mercy upon us.

7. That Christ is our life, and truth, and peace and righteousness—our shepherd and advocate, our sacrifice and priest, who died for

the salvation of all who should believe, and rose again for their justification.

8. And we also firmly believe that there is no other advocate with God the Father, but Jesus Christ; and, as to the Virgin Mary, she was holy, humble, and full of grace; and this we also believe concerning all other saints, namely, that they are waiting in Heaven for the resurrection of their bodies at the day of judgment.

9. We also believe that after this life there are but two places—one for those that are saved, the other for the damned—which two we call paradise and hell, wholly denying that imaginary purgatory of Antichrist invented in opposition to the truth.

10. Moreover, we have ever regarded the inventions of men (in the affairs of religion) as an unspeakable abomination before God; such as the festivals, days and vigils of saints, and what is called holy water, the abstaining from flesh on certain days, and such like things, but above all, the masses.

11. We hold in abhorrence all human inventions, as proceeding from Antichrist, which produce distress and are prejudicial to the liberty of the mind.

12. We consider the sacraments as signs of holy things, or as the visible emblems of invisible blessings. We regard it as proper and even necessary that believers use these symbols or visible forms when it can be done. Notwithstanding which, we maintain that believers may be saved without these signs, when they have neither place nor opportunity of observing them.

13. We acknowledge no sacraments (as of Divine appointment) but baptism and the Lord's supper.

14. We honor the secular powers, with subjection, obedience, promptitude and payment.

This ends the first abstract or confession of faith. We here insert several items from the second abstract, the substance of which is not contained in the first:

The invoking and worshipping of dead saints is idolatry.

The Church of Rome is the Whore of Babylon.

We must not obey the Pope and Bishops, because they are the wolves of the Church of Christ.

The Pope hath not the primacy over all the churches of Christ; neither hath he the power of both swords. That is the Church of Christ which hears the pure doctrine of Christ, and observes the ordinances instituted by Him, in whatsoever place it exists.

Vows of celibacy are the inventions of men, and are productive of uncleanness.

So many orders of the clergy—so many marks of the beast; monkery is a filthy carcass.

So many superstitious dedications of churches, commemorations of the dead, benedictions of creatures, pilgrimages, so many forced fastings, so many superfluous festivals, those perpetual bellowings (alluding to the practice of chanting,) and the observations of

various other ceremonies manifestly obstructing the teaching and learning of the word, are *diabolical inventions*.

We find, during this century, as in former centuries, many of the reformers from the various provinces making their way into these valleys, where they have found some respite from the persecutions of their enemies, and notwithstanding the emperors and pontiffs that were in power over this valley were very rigid in the measures of the Catholic Church, yet they were not entirely lost to the principles of humanity. The spotless innocence of those Puritans, and their loyalty to their rulers, engaged many persons of note and high standing in their favor, and caused their rulers to be very slow in executing the cruel edicts of the clergy against them. All things seemed to be combined for the fulfillment of God's purpose in preserving his faithful witnesses of the truth. And while large accessions of the reformers were making to these valleys, other reformers were rising in different parts of the civilized world, protesting against the corruptions and usurpations of the clergy, and the apostasy of the Church, which seemed to awaken thousands of the people to a sense of their depressed condition, many of whom were aroused and stimulated to an avowal of their opposition to the corruptions of the Catholic Church. Large portions again, who were equally convinced of those corruptions remained neutral, fearing the persecutions of the party in power. In this we see the hand of omnipotent power preparing the way for the overthrow of the power of Antichrist, the progress of which we shall notice hereafter.

THIRTEENTH CENTURY.

Before we proceed with our narrative of the Church in the thirteenth century, we deem it expedient to give a brief history of the establishment and progress of that monstrous system of cruelty and oppression generally called by the Catholics "the Holy Office," though better known among Protestants by the name of Inquisition.

"It was not until about the year 1200," says Mr. Jones, that "the Papal Chair being filled by Innocent III, that the terms inquisition into heresy, and inquisitor, were much, if at all, heard of. The bishops and the vicars being, in the Pope's apprehension, neither so fit nor so diligent in the discharge of their duty respecting the extirpation of heresy as he thought necessary, two new orders of regulars were at this time instituted, viz.: those of St. Dominic and St. Francis, both zealously devoted to the Church and consisting of persons with whom the advancement of Christianity and the exaltation of the pontifical power were always synonymous

terms." At first, those inquisitors went forth under the garb or mission of preaching to the heretics to convince them by arguments of their error, and at the same time clothed with authority to persecute, in every possible way, for the extirpation of the refractory; that is, all who were so unreasonable as not to be convinced by the profound reasoning of those merciless wolves in sheep's clothing.

The honor of devising this plan to extirpate heresy is ascribed by Catholic writers to *Dominic* himself. He is said to have descended from an illustrious Spanish family of the name of Gusmon, was the son of Felix and Joanna, and born at the village of Cabaraga, in the year 1170, in the diocese of Osma. His mother, during her pregnancy, is said to have dreamed that she was with child of a pup, carrying in its mouth a lighted torch; that, after its birth, it put the world in an uproar by its fierce barkings, and at length set it on fire by the torch which it carried in its mouth.

We leave this circumstance for the reader to interpret for himself. It is said he was educated for the priesthood, and grew up the most fiery and the most sanguinary of mortals. This office was established in a manner so as to be independent of every human being except the Pope, for the express purpose of ensnaring and destroying Christians. In this thirteenth century, as well as in former centuries, and down to the present century, the true witnesses and followers of Christ were and are of the poor classes, while the rich and opulent (most of them) are found connected with those systems of religion which are engaged in building up the power of Antichrist, whose great object has ever been to work their way to heaven, without being deprived of anything that the carnal mind may desire in this world.

Here we see in the thirteenth century another instance where God made use of the wicked to alleviate the distresses of his children. At the time this inquisitorial office was formed, all efforts of the clergy to put down heresy had failed, for the reason that those quiet, upright and unassuming heretics, as they were called, had become tenants under the lords of the soil, and they would not suffer those cruel edicts to be executed and their tenants butchered under any such vain pretences. In Biscay the priesthood was at a very low ebb in the eleventh century, and the clergy complained to the King of Navarre that the nobility and gentry treated them very little better than their slaves. Nearly a century after that time, in a neighboring State, when the renowned St. Bernard began, in a sermon to a crowded auditory, to inveigh against heresy, the nobility and gentry all rose up and left the Church, and the people followed them. The preacher came down and followed them to the market place, where he attempted to harangue on the same subject, but the populace, wiser than the priest, refused to hear him, and raised such a clamor as drowned his voice and compelled him to desist. But the inquisitorial office, in the person of Dominic, in 1215, broke over every barrier and covered Toulouse with a tide of despotism stained with

human blood. The farther acts of this leader of the man of sin, and his successors, will be noticed further, as they mingle with the progress of the history of the people we are delineating.

In 1210, the Paterines had become so numerous and so odious to the state clergy, that the old Bishop of Ferrara obtained an edict of the Emperor Otho IV for the suppression of them, but this measure extended only to the city. In five years after, Pope Innocent III, of bloody celebrity, held a council at the Lateran, and denounced anathemas against heretics of every description. Dr. Wall declares that this council did enforce infant baptism on the dissenters, as heretics taught it was to no purpose to baptize children. In this council the Milanese were censured for sheltering the Paterines. After a variety of efforts to suppress them, the cruel policy of the Court of Rome extended its cruel measures over Italy. In 1220, Honorius III procured an edict of Frederick II which extended over all the imperial cities, as had been the case for some years over the south of France, and the effects of the Pontiff's anger was soon felt by the deniers of the infant rite. No alternative of escaping those human monsters presented itself but that of flight, which was embraced by many. Mosheim observes: "They passed out of Italy, and spread like an inundation throughout the European provinces, but Germany in particular afforded an asylum, where they were called Gazari, instead of Cathari (Paritans). One Ivo, of Narbonne, was summoned by the inquisitor of heretical pravity to give an account of his course as an heretic. Ivo fled into Italy. At Como he became acquainted with the Paterines, and finding a coincidence in their views, he identified himself with them by becoming a member with them.

They soon informed him that they had Churches in almost all the towns in Lombardy, and in some towns in Tuscany; that their merchants, in frequenting fairs and markets, made it their business to instill their tenets into the minds of the rich laymen with whom they traded, and the landlords with whom they lodged. On leaving Como, he was furnished with letters of recommendation to professors of the same faith in Milan, and in this manner he passed through all the towns situated on the Po, through Cremona and the Venetian States, being liberally entertained by the Paterines, who received him as a brother, on producing his letters and giving the signs which were known by all that belonged to the sect. The thirteenth century exhibited in Italy two objects that struck devout observers: the one was the simple manners of the Paterines, which appeared to great advantage in contrast with the lives of their neighbors; the other was the predictions of Joachim, Abbot of Monastery, foretelling a reformation of the whole Catholic Church. The simplicity was seen in its native form in their separate communities. The cruel measures pursued by the Inquisition against the Paterines failed to accomplish the object desired, for while some might have been driven to silence, and others from the State, yet

their numbers were fully supplied from the refugees who escaped the crusaders in Languedoc. The effects of the Inquisition, though severe, were not so great on the Paterines as the Pope desired, and therefore he obtained, in the beginning of Frederick's reign, 1224, a cruel decree denouncing all Puritans, Paterines, Arnoldites, etc., etc., expressed in these terms: "*We shall not suffer these wretches to live.*" A second, third and fourth followed, all of the same cruel and virulent character. The edicts declared that all those Paterines to whom the bishops were disposed to show favor, *were to have their tongues pulled out*, that they might not corrupt others by justifying themselves. Jones' Lect., v. 2, p. 397. Others were to be committed to the flames. These measures were cordially approved by the Pope, who, to give the imperial edicts the desired effect, accompanied them with his bull.

The above measures, though severe and continued in force for years, did not extirpate the Paterines, as we find in the middle of this century, "they had," says Reiner, "four thousand members in the perfect class, but those called disciples were *an innumerable multitude*;" and notwithstanding the persecutions to which they were exposed, they maintained their numbers in Italy and kept up a regular correspondence with their brethren in other countries. They had public schools where their sons were educated, and these were supported by contributions from Churches of the same faith in Bohemia and Poland. Their prosperity irritated the Pontiff, who, on Frederick's death, 1250, and during an interregnum, resolved on extirpating heresy. The usual methods were attempted, preaching and mustering Crusaders, but after every effort for their destruction they appeared no less in numbers and still formidable to their adversaries. It was found in the middle of this century that the Paterines had *considerably increased*, so that his Holiness found it necessary to give full powers to his inquisitors, and to erect a standing tribunal, if possible, in every country where Puritans were known to infest. The terror of the inquisitors awed the Italians into silence, but it is believed that the Paterines did continue dispersed in Italy till the reformation in Germany. It is very probable that many of these people became incorporated with the Waldenses in the valleys of Piedmont, which, at this period, enjoyed, under the Dukes of Savoy, the privileges of religious liberty. This incorporation is not unreasonable, since it is proved, by Dr. Allix and others, that the Paterines held mostly the same opinions of the Churches in the valleys. The straightened circumstances of the Vaudois in Pragela suggested the propriety of seeking for a new territory; this they obtained on their own terms of liberty in Calabria, a district in the northeast of Italy. This new settlement prospered, and their religious peculiarities awakened displeasure in the old inhabitants, but the landlords were pleased with their industry and afforded them protection. This colony received fresh accessions, from time to time, from those who fled from the persecutions

raised against them in other countries, and continued to flourish when the Reformation dawned on Italy, after which they were barbarously murdered.

These facts allow us to conclude that Italy must have, in parts, enjoyed the lamp of truth from Apostolic days. That the Cathari or Puritan Churches continued for ages is acknowledged, of the views of which we have spoken. Such Churches were strengthened by the Baptists from Bulgaria, whose sameness of views admitted their incorporation. They owned the Scriptures as the only rule of Christian faith and practice, and administered the ordinance of baptism to believers by one immersion. They maintained Church discipline even on their ministers, as examples are recorded. They were always found on the side of religious liberty, and considered oppressing clergy, *the locust* which darkened the *air and the sky* and tormented the world. They were persecuted, dispersed and destroyed. The Dominican friars, in these times, made havoc of the saints both in Italy and in France, and when one stratagem failed they resorted to another—the Pope standing ready to ratify each new design and invention to overthrow and exterminate heresy. But the spirit of reform had been kindled in the minds of the people, and when they were driven from one country to another they preached reform wherever they went.

Having noticed the progress of the Church of Christ in Italy during the thirteenth century, we now turn our attention to France, where the witnesses for the truth were very numerous, and their sufferings and persecutions were beyond description in this century. The limited design of this work will only admit of us giving a few of the prominent features of these people. In 1200, the city of Toulouse, and eighteen other principal towns—Languedoc, Provence and Dauphine—were filled with Waldenscs and Albigenses. This was owing, under a kind Providence, to the favor shown them by the lords, barons, viscounts, and others of the French nobility. Their numbers and importance had awakened the jealousy of the Pope, who now felt additionally angry at the protection given to those people. To those bulls and anathemas commonly issued by the Pope, and the exertions of the legates to excite the clergy to duty and the inhabitants to revenge the Pope's cause, much importance was attached, but the desired effect of the commission was not so extensively realized. Reiner, the Monk, and Pierre de Castelnau, Archdeacon of Maguelon, were charged with the work of destruction and the execution of those diabolical edicts. In 1206, the missionaries were strengthened by the Spaniard Dominic, the Inquisitor, uniting with them, and soon after, the order of preaching friars was established, whose business it was to go through all towns and villages to preach the faith, but secretly to obtain information as to the dwellings of those who were obnoxious to the Pope's vengeance. When those heresy-hunters had purged different provinces of the enemies of the Roman faith, the Pontiff became sensible of the

value of their services, and in a few years he placed in those towns whose inhabitants had the misfortune to be suspected of heresy missionaries of a like nature, though the people showed the greatest opposition to such institutions. Mosheim's Ecc. Hist., Cent. 13, p. 2, chap. 5, 34.

Every year, and almost every month, seemed to present new difficulties and dangers to the Waldenses and Albigenses. In 1208, the legates and monks adopted a new plan to suppress heresy; they mustered a crusade, with a promise of the fullest extent of indulgence, both in plunder and crime, as much so as was ever given to the Crusaders for the deliverance of the Holy Land. The property of dissenters now became a stimulus and a bounty to all those who would join the crusading army, and also a promise of the Pope's forgiveness for all crimes. A peaceable and inoffensive people, a lovely and delightful region in a state of growing prosperity, was now delivered to the fury of countless hordes of fanatics. It seems that Raymond VI, the reigning Count of Toulouse, did not approve the design of those crusades, and a stratagem was laid by the Pope's Legate, Peter of Castleneuve, to entrap Raymond and thereby neutralize his opposition, but the scheme required too great a sacrifice to suit the Count's dignity. He did not incline to relinquish his rights and calmly submit to the entrance of an army already hostile into his estates, who were to put to death and pillage all those of his vassals whom the Roman clergy should fix upon as the victims of their cruelty. He, therefore, refused his consent, and Peter, the Legate, in his wrath, excommunicated him, laid his country under an interdict, and wrote to the Pope to ratify what he had done. This difficulty between the parties in power procrastinated for a time the work of destruction to the property and persons of the Albigenses. This dispute led to the assassination of Peter of Castleneuve by a friend of Raymond. The intelligence of this murder roused the Pope to the highest pitch of fury. His first bull was against Raymond of Toulouse, commanding that faith must not be observed towards those who keep not faith towards God, or who are separated from the communion of the faithful. All persons were relieved from their oaths of allegiance; they were to pursue his person and take possession of his territories. Dissenters now knew that the cause of Raymond was their cause, as long as they were able to withstand the crusaders. This position, however, they were not able to maintain long.

In 1209, a formidable army of Cross-Bearers, of forty days' service, was put into motion, destined to destroy all heretics. This army consisted of, some say three, others five hundred thousand men. At their head, as chief commander, was (let every Englishman blush) Simon de Montford, Earl of Leicester. The cruelties of these Crusaders appear to have no parallel; in a few months there were sacrificed about *two hundred thousand lives*, and barbarities

practiced before unheard of, all of which met the approbation of Innocent III.

Two large cities, Beziers and Carcassone, were reduced to ashes, and thousands of victims perished by the sword, while thousands of others, driven from their burning houses, were wandering in the woods and mountains, sinking daily under the pressure of want. Simondi's Hist. of the Crusades, p. 6, etc.

Many heinous atrocities were committed on the inoffensive Christians during those crusades, the enormity of which is chilling to the feelings of humanity. The success of those crusading crimes against the followers of Christ became very flattering to the party in power, after they had inundated various portions of France with the blood of the saints; the monks re-commenced in 1212, their preaching throughout Christendom, with more ardor than before. The army was renewed four times this year, each army professedly serving forty days. The country was now found almost destitute of victims, and their thirst for blood and money was not yet satiated. Montford, their leader, resolved, therefore, to take advantage of his army, and conducted them against Agenois, whose entire population were Catholics; he compelled those who survived the assault to pay a sum of money as a ransom for their lives. Jealousy now began to arise betwixt the Pope and the crusading leaders; the former lagged in his exertions for a time, but too late to benefit the depressed cause of the Albigenses.

"I have," says Mr. Jones, "traced the total extermination of the Albigenses, and with it the extinction of the cause of reformation, so happily introduced in the twelfth century. The slaughter had been so prodigious, the massacre so universal, the terror so profound, and of so long duration, that the Church of Rome appeared completely to have obtained her object. The churches were drowned in the blood of their members, or everywhere broken up or scattered—the public worship of the Albigenses had everywhere ceased. All teaching had become impossible. Almost every pastor or elder had perished in a frightful manner, and the very small number of those who had succeeded in escaping the edge of the sword now sought an asylum in distant countries and were enabled to avoid persecutions only by preserving the most studied silence respecting their opinions. The private members who had not perished by either fire or sword, or who had not withdrawn by flight from the scrutiny of the inquisition, knew that they could preserve their lives only by burying their creed in their bosoms. For them there were no more sermons, no more public prayers, no more ordinances of the Lord's house—even their children were not to be made acquainted, for a time at least, with their sentiments." Lect. on Ec. Hist., Sect. 41 to 44. Mos. Hist., vol. 2, p. 432.

The Albigenses who had been compelled to return into Languedoc, received accessions sufficiently numerous, in 1222, to animate them with a hope of renewing their instructions and reorganizing

their churches. The monks and inquisitors from some cause, being at this period destitute of aid from the secular arm, could only look on the gathering together of these people with regret. Mr. Orchard says :

"About one hundred of the principal Albigenses held a meeting at a place called Picussau Rasez, at which Gullabert de Cashes presided. He was one of the oldest of their preachers, and had escaped the researches of the fanatics. This assembly provided pastors, or teachers for the destitute churches, whose former office-bearers had perished in the flames, by the sword or gibbet." Orchard's Hist., p. 219.

Raymond continued to be troublesome to the party in power, at different times from 1207 to 1221, when he died ; but his son, young Raymond, feeling stung by the injustice done his father, and succeeding him in authority, he soon banished the crusaders and inquisitors from the country of Toulouse, and who continued to give the whole Catholic party trouble until about the middle of the century. In 1229, the Albigenses being driven from their homes, migrated into Germany and Switzerland ; some crossed the Alps, and found an asylum in the valleys of Piedmont, which were under the element scepter of the Dukes of Savoy, while the Pyrenean mountains afforded a convenient retreat to thousands of these exiles.

While Raymond was struggling to gain his lost possession from the usurpers, the Christians retained some gleam of hope ; but in 1243, Raymond suffered still another reverse in prospects, and finally acknowledged homage to the Pope and King, and the land became quiet. Thus terminated all hope with the extinction of *one million of inoffensive lives*. Yet, after all this waste of life, it is asserted on good authority that the Gospellers, or Berengarians, amounted to 800,000 persons in 1260. In taking our leave of France for this thirteenth century, we leave the above number of people that may be properly called Baptists, as it is the doctrinal tenets held and propagated that distinguishes a people.

We have already alluded to the Albigenses' fleeing into Bohemia from the persecutions in France. These people held the same doctrine in Bohemia that they did in France, so that a synopsis of their faith would be useless in this place.

An inquisitor of the Church of Rome says of the Bohemians : "They say the Church of Rome is not the Church of Jesus Christ, but an assembly of ungodly men, and that it ceased to be the true Church at the time Pope Sylvester (330) presided. They despise and reject all the ordinances of the Church, as being too many and very burdensome." All Bohemian writers state that the Picards, or Waldenses, settled early in this kingdom, and that these people baptized and re-baptized such persons as joined their churches, and that they had always done so. They are said in the fourteenth century, to have numbered 80,000 in this kingdom. Robins' Res., pp. 506, 508.

We now turn our attention to the valleys of Piedmont. In 1200 we find large accessions of Albigenses, who fled from the crusading armies, to these valleys for shelter. Mosheim says: "Their numbers became so formidable as to menace the Papal jurisdiction with a fatal overthrow. It has been observed, and the thing is worthy of notice, that at a period when all the potentates of Europe were combined to second the intolerant measures of the court of Rome, the Dukes of Savoy, who were now become the most intolerant monarchs in Christendom, should have allowed their subjects the *liberty of conscience*, and protected them in the legitimate exercise of their civil and religious principles. They were secluded in a considerable degree from general observation, and led a quiet and peaceful life, in all godliness and honesty. The princes and the governors of the country in which they lived were constantly receiving the most favorable reports of them, as a people simple in their manners, free from deceit and malice, upright in their dealings, loyal to their governors, and ever ready to yield them a cheerful obedience, and in everything that did not interfere with the claims of conscience; consequently, the governors constantly turned a deaf ear to the solicitations of priests and monks to disturb their tranquility. The tolerant principles of the Dukes, with the sequestered habitations of these people; the difficulty of approaching their territories, their little intercourse with the world, connected with their simplicity of manners, were favorable circumstances to all the pious of the glens of Piedmont, while it afforded nothing inviting to strangers or the polite and fashionable. Consequently, these people appear to have enjoyed a considerable share of tranquility, while their brethren in the South of France were exposed to the fury of Papal vengeance. It is natural, therefore, to conclude, that when persecution raged against the churches in France, that the persecuted would seek an asylum among the Alps on the one side, and the recesses of the Pyrenees on the other. These mountains, at all trying seasons, afforded a retreat to all the sons of civil and religious liberty. The Waldenses were not dismayed, nor their zeal checked on account of the destruction of the Albigensian brotherhood, but they continued in their course, promoting the cause of truth. It is said, in 1223, they had good and extensive churches in many of the provinces and kingdoms. In 1229 they had spread themselves in great numbers throughout Italy. They had ten schools in Valeamonica alone, which were supported by contributions from all their societies. In 1250, Reiner Sacco, who had lived seventeen years among them, left the Waldenses and went over to the Catholic party; and when his persecuting propensities were sufficiently proven, he was raised to the office of Inquisitor. He wrote an account of this people and their heresy. He says, in his time there was an innumerable multitude of Waldenses. There was an effort made as early as 1252, to introduce the inquisition into Piedmont, but the sanguinary proceedings of those officers of his Holiness against the Languedocians had

sufficiently opened the eyes of the inhabitants to the spirit and design of that infernal court ; besides, it was found to interfere with the duties of the magistrates ; it also came into conflict with resident bishops and priests of the same community, which created opposition from all parts. The Piedmontese resisted its establishment in every shape and form. In this century, their churches are said to exist in Albania, Lombardy, Milan, Romagna, Vicenza, Florence, Valspoletine and Constantinople, Philadelphia, Slavonia, Bulgaria and Deagonitia. At after periods, they were found in considerable numbers in Sicily, and posterior to their persecution in Picardy, they dispersed themselves in Livonia and Sarmatia, and other provinces and kingdoms. Jones' Lect., vol. 2, pp. 255, 431, 488.

The persecutions in Italy and other countries, caused an accession to the Baptists in these times, who had become known by the appellation of brethren of the free spirit or Beghards. It was no uncommon thing in those times to reproach persons for their piety and devotion to the truth as Massalians, Euchites, Bohemites, and Beghards, meaning persons of prayer. They first appeared as a religious body in the eleventh century, probably from the labors of those men already alluded to, left Italy about 1025, but have become more numerous and attracted more attention during the thirteenth century.

It seems the first society of *Beguines* was first established in Germany, and early in this century. Its design and progress seems to have been for good, and resulted in good. Our accounts in relation to them are: that a certain number of pious women, both virgins and widows, in order to maintain their integrity and preserve their principles from the contagion of a vicious and corrupt age, formed themselves into societies, each of which had a fixed place for its location, and was under the inspection and government of a female head. Here they divided their time between exercises of devotion and works of honest industry—reserving to themselves the liberty of entering into a state of matrimony or quitting the society whenever they thought proper. This seems to have been a kind of pattern, and paved the way for the formation of many institutions of the same nature, in France, Germany, Flanders, and Holland ; and that towards the middle of this century there was scarcely a city of any note which had not its beguineage or vineyard. Cant., 8. 12, Ps., 80. 15. This example of the women was followed by corresponding institutions for men, and these pious persons were, in the style of the age, called Beghards and Beguines, and, by a corruption of that term usual among the Flemish and Dutch, Pogards ; but from others at an after period, they were denominated Sollard. The same religious views and purposes were adopted by the different establishments of both men and women. Mosh. Hist., vol. 2, p. 400.

These people's religious views coincided with those of the Waldenses and Albigenses ; they re-baptized such as joined their churches, as the Waldenses had done in early ages ; and though a law was

made against the Picards for re-baptizing, yet they suffered burning in the hand and banishment rather than forego what they considered their duty. Dr. Wall, a candid opponent, speaks of them as being very numerous in Germany; they chose their pastors from among married men; they mutually called one another brother and sister; they owned no other authority than the Scriptures. These people suffered greatly under the cruel edicts of Frederick II, which extended over all the imperial cities in 1220. Those severe measures awakened in the lower orders of the people retaliating feelings; these received the officers of the Pope with clubs, stones, daggers and poison. Oppression can wear out the patience of good men. It is said, in 1233, *that an innumerable multitude of heretics was burned alive through Germany, and a greater number was converted.* Persecution has never been able to quench the flame of God's love in his children.

1300. Our accounts of the witnesses of the truth in the fourteenth century, except in Bohemia, the valleys of Piedmont, and Germany, are very meagre. It seems that the persecutions carried on against the followers of the Lamb, for several centuries back, have concentrated the great body of those who escaped death into the adjacent countries of the great battle-ground of the reformation of the sixteenth century. We have no authentic accounts of the establishment of Popery in Bohemia before the ninth century, at which time it was introduced by two monks. The system at first was not very well received, but gaining strength gradually for five centuries, it became fully established under Charles IV. Some opposition was made by two of his Majesty's chaplains, who persuaded the Emperor to curb the Pope and reform the church, but these friends of liberty were banished and the advocates of reform lost all hopes of succeeding by favor of the Emperor. By the banishment of these two noble men, the voice of reform at court was silenced; ignorance, profligacy and vice prevailed among all orders of men; in the national churches the Inquisition was introduced to enforce uniformity in matters of religion. The consequence was that multitudes withdrew themselves from the public places of worship and followed the dictates of their own conscience by worshipping God in private houses, woods, and caves. The secular power was soon brought to bear against them, and they were, many of them, persecuted unto death, notwithstanding Bohemia had been a place of retreat for the persecuted saints in former centuries. Thus things remained until the appearance of Huss and Jerome of Prague. Jones' Hist., Sec., p. 199.

In the latter part of Wickliffe's life, Richard II, King of England, married Annie, sister to the King of Bohemia, and consequently opened a free intercourse between the two kingdoms. Peter Payn, Principal of Edmond Hall, in the University of Oxford, who became obnoxious to Papal violence for his opposition to the rites of that church, fled into Bohemia, to which place he brought a number of Wickliffe's tracts. These were highly esteemed by Huss and

Jerome, and the greater part of the University. The introduction of these writings into the University gave great offence to the Catholic clergy, and the Archbishop of Prague issued his orders for all persons possessing such books to bring them to him; consequently, two hundred volumes of them, finely written, and adorned with costly covers and gold borders, were committed to the flames. This conduct in Archbishop Sleyenko excited great disgust in the minds of the students of the University of Prague, and Huss in particular.

FOURTEENTH CENTURY.

John Huss was born in the village of Hussinetz, in 1375, of parents, said by some, in affluent circumstances. He studied in the University of Prague. At the age of twenty-one, he was raised to the dignity of professor, and in 1400, he was appointed to preach in one of the largest churches of that city. Robins. Res., p. 480. Previous to 1300, the accessions to the valley, by those of their persecuted brethren from other countries had settled the country so dense that many of them, at the commencement of this century, emigrated. Some went into Prunice and settled in the district of Avignon, where they labored and lived in credit; others obtained grants of land in the marquisate of Salucis; many took up their residence on the river Dora; while the greater portion of emigrants, at an after period, went into Calabria, in the extremity of Italy on the east, to which place they were invited by the lords of the soil, and where arrangements were made for their enjoying civil and religious liberty. These emigrants carried the lamp of divine truth with them, and the countries wherever they settled were enlightened thereby.

For one hundred and thirty years after the destruction of the churches in France, the Waldenses in these valleys experienced a tolerable portion of ease and a respite from the severity of a general persecution, all of which time they multiplied greatly, and were as a people whom the Lord had evidently blessed. *They took deep root, they filled the land, they covered the hills with their shadows, and sent out their boughs unto the sea, and their branches unto the rivers.* Yet they were occasionally troubled by the inquisitors, who severely used those who fell into their hands, as was experienced in some parts of Germany. In Picardy, the severity of their afflictions drove many into Poland; but here they were disturbed, in 1330, by the inquisitors. "In 1370," says Murie, "the Vaudois, who resided in the valleys of Pragela, finding themselves straitened, sent out a colony to Calabrias, where they flourished for nearly two centuries. Near the end of this century, some of the Waldenses suffered in Paris from the monks.

Early in the fourteenth century there was a bold and intrepid teacher raised up in Germany, among the Beghards or Picards, in the person of Walter Sollard, who became an eminent pastor among them, and from whom the Waldenses were called Sollards. Clark says Sollard stirred up the Albigenes by his powerful preaching, converting many to the truth and faith of these people. Moreland asserts he was in great reputation with the Waldenses for having conveyed their doctrines into England, where they prevailed all over the kingdom. Mosheim remarks that Walter was a Dutchman, and was a chief among Beghards, or brethren of the free spirit. He was a man of learning and great eloquence, and famous for his writings. Walter was in unity of views in doctrine, and practice, with the Waldenses. He was a laborious and successful preacher among the Baptists who resided on the Rhine, but his converts are said to have covered all England. The Sollards rejected infant baptism as a needless ceremony.

In 1320, Sollard was apprehended and burnt. In him the Beghards and Rhine lost their chief leader and champion. His death was highly detrimental to their affairs, but did not, however, ruin their cause, for it appears they were supported by men of rank and great learning, and continued their societies in many provinces in Germany.

About 1330, these people were grievously harrassed and oppressed in several parts of Germany, by an inquisitor named Eachard, a Jacobine monk. After inflicting cruelties for a length of time, with great severity, upon the Picards, he was induced to investigate the causes and reasons of their separation from the Church of Rome. The force of truth ultimately prevailed over all his prejudices. His own conscience attested that many of the errors and corruptions which they charged on that apostate church really existed, and finding himself unable to disprove the articles of their faith by the word of God, he confessed that the force of truth had overcome him, gave glory to God, and entered into communion with the Waldenses' Churches, which he had been engaged in persecuting even unto death. The news of his conversion aroused the ire of the inquisitors. Emissaries were dispatched in pursuit of him; he was at length apprehended and conveyed to Heidelberg, where he was committed to the flames. Orchard's Hist., 333. Jones' Lect., vol. 2, p. 428.

About the middle of this century, the renowned John Wickliffe, of England was said to be one of the most learned men of the age in which he flourished. His reputation for learning, piety and virtue was so great that Archbishop Islep appointed him First Warden of Canterbury College, Oxford, in 1365. His lectures in divinity which he read in that University were much admired; though in these lectures he treated the clergy, and particularly the mendicant friars, with no little freedom and severity. A discourse which he published against the Pope's demand of homage and

tribute from Edward III for the Kingdom of England recommended him so much to that Prince, that the latter bestowed upon him several benefices, and employed him in several embassies. In one of these embassies to the Court of Rome, 1374, he discovered so much of the corruptions of that Court, that he became more bold and more severe in his censures of those errors and corruptions. He even proceeded so far as to call the Pope Antichrist, to deny his supremacy, and to expose his intolerable tyranny and extortions in the strongest terms. This, as might naturally have been expected, drew upon him the indignation of His Holiness, and involved him in various troubles. Two several attempts were made by the Pope to arraign him before the bishops to have him sentenced for heresy; one in London, where Wickliffe was treated with some indignity, which excited so violent a tumult in the Court, that it broke up in great confusion, without doing any business. His next appearance before the Papal Commissioners was at Lambeth, where he was attended by so great a body of the citizens of London, that his judges were deterred from pronouncing any sentence against him; and their commission soon after terminated by the death of the Pope, March 27, 1378. Difficulties now arose between the different aspirants for the popedom, which gave Wickliffe a little respite from his enemies. His writings were so universally received by the people of England, that they were not to be suppressed by small exertions; but after the papal chair had been filled, and peace restored in the Court of Rome, vigorous measures were taken to suppress his writings and stop his career; but all their exertion failed, and he died at his own home, in Leicestershire, December 31, 1384. Thus a great man had fallen, but his works and sentiments still live. His reformatory sentiments took deep root in England and found their way into Bohemia, where John Huss and Jerome of Prague, embraced them; and as Wickliffe had done, they strove to reform the corruptions and abuses of the Catholic church. Jones' Ch. Hist., pp. 406, 407.

FIFTEENTH CENTURY.

1500. We here resume an account of the Baptists in Bohemia, and those people who entertained Baptist views. We have already alluded to John Huss, who commenced his career in the latter part of the fourteenth century, and continued to oppose the corruptions of the Catholic Church, until he brought down the execrations of the Pope upon him. We have no means of ascertaining Huss' views, only as we gather them from his writings and those who

were familiarly acquainted with him. In a letter written by Erasmus, we have the following :

“The Hussites renounced all rites and ceremonies of the Catholic Church; they ridiculed our doctrine and practice in both the sacraments; *they admit none until they are dipped in water*, and they receive one another without distinctions of rank, to be called brothers and sisters,” which accords with what is said of the early Waldenses in Bohemia, as detailed by Dr. Allix. These Hussites prevailed in Hungary, Silicia and Poland, though his followers were most numerous in those cities of Germany that lay on the Rhine—especially at Cologne, where they were afterwards called Sollards. Mos. Hist., vol. 2, p. 509. Jerome of Prague was the intimate friend and companion of Huss, and said to be inferior to him in age, experience and authority, but his superior in all the liberal endowments. He was educated in the city of his nativity. When he had finished his studies, he traveled into many countries of Europe, where he was admired particularly for his graceful elocution. During his travels, he visited England, where he obtained access to Wickliffe’s writings, which he copied out and returned with them to Prague. He had distinguished himself by an active co-operation with Huss in all his hostility to the abominations of the times, which caused him to be cited before the Council of Constance, on the 17th of April, 1415, at the time his friend Huss was confined in a castle near that city. He endeavored to shun the demand by keeping out of the way, but was finally arrested at Hersechaw and conveyed to Constance. Huss and Jerome were tried by the same council, and afterwards burned by their order. Huss suffered July, 1415. He sustained his sentence with the most heroic fortitude, praying for his persecutors. The dread of death at first intimidated Jerome, which caused his sentence to be delayed. His enemies took advantage of those symptoms in hopes of gaining him over, but he recovered his wonted vigor and avowed his sentiments in the most firm and open manner, and supported them with increasing confidence to the last. He expired in the flames, singing “*Hanc animam, in flammis, offero, Christe, tibi;*” i. e., This soul of mine, in flames of fire, O Christ, I offer thee. Jones’ Hist., p. 205.

Poggious, who was secretary to the Pope, a frank, ingenious man, saw and loved Jerome in the Council, and wrote in a letter to his friend Leonard Dreten, a eulogium on him, in a spirit of admiration and love. Our limited space forbids the insertion of this letter, but we will say the learning and ability displayed in this defense were worthy of the occasion and would do honor to the most learned of that or any other age. He suffered martyrdom May 20, 1416. Jones’ Hist. Church, vol. 2, pp. 207–211. Robin’s Res. p. 513.

The Baptists, from time immemorial, lived about the forests and mines. These people were now multiplied by accessions from other kingdoms and by those converted under the labors of Huss and

Jerome. This people seem to be of different sentiments on doctrinal subjects, but in general they entertained the same notions of religion as the *old Vaudois* did. They were all indiscriminately called Waldenses and Picards, and it is said they all re-baptized. Huss, while in prison, wrote a letter to a friend in Prague, in which he said: "Salute also, my brother, teachers in Christ, shoemakers, tailors and writers, and tell them to attend diligently to the Holy Scriptures." The people were indignant at the severe measures practiced by the Pope. It is said the priesthood suffered every indignity from those aroused people. It is evident that many of those who were in favor were convinced of the truths taught by those reformers, but their own interests required silence on their part, for they, as Demetrius, could say, "It is by this craft we have our gain." Acts xix, 25. It is said that Crato, physician to the Emperor Maximilian, was one day riding with him in the royal carriage, when His Imperial Majesty asked the Doctor what sect he thought came nearest the simplicity of the Apostles? Crato replied, "I verily think the people called Picards." The Emperor replied, "I think so too." Robin's Res., pp. 508-521.

These severe measures adopted to suppress heresy, aroused the people, and those who had formerly been obedient subjects were aroused to a resentful community. Feeling their importance, and seeing the union of efforts to suppress their privileges, they gathered together in multitudes in the country, about five miles from Prague, where the people met for worship. They elected their own preachers, who administered to this company of various sentiments the Lord's Supper at three hundred tables (a board laid on casks), to forty thousand people. The conflict now commenced between the Hussites and the Catholics, confusion ensued, riots and murders were frequent. In the city of Prague, the enraged citizens threw twelve Imperial officers out of the windows of the Council Chamber. The Emperor entered Bohemia with an armed force, and the Protestants, to defend their rights, *took up arms* and chose Ziska as their General. It is said the Vaudois, Waldenses, Picards did not enter Ziska's army during the war. We know their principles were opposed to war, and it is said they did not seem to have borne arms at any time. This war lasted twelve years, at the close of which time the Protestants in part formed a society of persons, holding a variety of religious views, but all opposed to the Catholic Church, and called themselves THE UNITED BRETHREN. They received accessions from those who opposed the Catholic party, until they became very strong at the beginning of the sixteenth century. We shall continue the history of those people in the next century.

We now proceed to notice the advocates of truth in some of the valleys of Piedmont. About the year 1400, a violent outrage was committed upon the Waldenses inhabiting the valley of Pregela by a Catholic party residing in the neighborhood. The attack was made towards the end of December when the mountains were

covered with snow, and those who were not massacred were driven from their homes, and many perished with cold.

This seems to have been the first attack that the Catholic peasantry had made on the Waldenses. They had been hitherto sheltered by the Dukes of Savoy, so that the rage of their enemies had been restrained to a few solitary cases of arrested heresy. This was only the beginning of a series of troubles and persecutions that were awaiting these people, for it seems they saw very little peace during this century. Their enemies speak of them as a very inoffensive people, who are punctual in fulfilling their contracts, and live mostly in poverty; they profess to preserve the apostolic life and doctrine. Many of the other valleys were invaded by the monks and inquisitors and the inhabitants destroyed by thousands during this century. About 1485, the Pontiff himself was filled with apprehension of danger.

The Turks threatened Europe generally, on the one hand, and dangers were seen to await the Church by dissidents, on the other. The Pope strongly exhorted European princes to put a stop to the progress of both. In order to raise pecuniary means adequate to the expenses of these undertakings, indulgences to sin were sold by the servants of the Church, and pardons for crimes past or to be committed could be purchased of thoseimps of iniquity. So effectual were the Papal measures that the inhabitants were wholly extirpated in many valleys, and those abodes were afterwards peopled with new inhabitants. In 1487, scenes of barbarity awaited these long privileged people who inhabited other districts of Piedmont, and in the ensuing year, to complete the work of destruction, an army of eighteen thousand men marched into these sequestered parts. The early Waldenses forbade war, and even prohibited self-defence, but their patience was worn out, (Dan. vii: 25,) and they now departed from their ancestors' creed. They armed themselves with wooden targets and cross-bows, availing themselves of the advantages of their situation and country, everywhere defended the defiles of their mountains, and repulsed the invaders. Their women and children were on their knees during the conflict, and in the simplest language arising from overwhelming grief and distress entreated the Lord to save and defend His people. Such were the feelings inspired in this people by the sanguinary and brutal conduct of the inquisitors and soldiers that fear led them to avoid public worship, and in time their worship was observed wholly in private. Some of the Waldenses found it expedient occasionally to conform to the communion which their ancestors had ever viewed as the harlot in the Apocalypse. Evidences now increase, and become but too apparent, of degeneracy from their primitive purity and practice. A succession of adverse circumstances awaited the Waldenses. They were destroyed and driven into obscurity, until the Catholic Church was left at ease in the quiet enjoyment of things as they wished to have them. The Church at the beginning of the sixteenth century

was unusually calm and tranquil. The witnesses ceased to trouble the Church. Orchard's Ch. Hist., p. 281. Jones' Lect., vol. 2, pp. 190—8.

The Baptists in Germany, at the commencement of this century, are said to have inhabited those cities that lay on the Rhine. Especially at Cologne, they had considerable accessions from the labors of John Huss, who, in 1407, became a bold champion in the cause of truth. He taught the same doctrines as Sollard and Wickliffe; he was popular, and his discourses were full of those truths charged on the Anabaptists. John Huss, with Jerome, traveled and labored for the interest of the Redeemer, consequently, dissenters were multiplied in the Empire. These people, reasoning on the principles laid down by Huss and Jerome, on the sufficiency of the Scriptures to guide them in the affairs of religion, entertained the same ideas of the Gospel as the old Vaudois, and with their successors, the Beghards, they became incorporated. They were indiscriminately called Waldenses or Picards; and they all, says Robinson, re-baptized, but they entertained views widely different on other subjects. The deaths of Huss and Jerome, accompanied with efforts on the part of the clergy to excite the people to destroy heretics awakened in these people a conviction of their danger. They, therefore, formed a plan of leaving Upper Germany for the lower parts of the Empire, but the vigorous opposition of their enemies, who learned their design, prevented them from realizing their object. They now found there was no alternative left them but calmly to submit to their fate or defend their rights the best way they could. The non-conformists of all classes, throughout the empire, saw all their religious and civil liberties at stake. John de Troeznow—commonly called Ziska, from his having only one eye—determined, as the last defence, to take up arms, as already alluded to, under the Bohemian head.

In 1457, a great number of Waldenses were discovered by inquisitors in the diocese of Eiston, in Germany, who were put to death. These sufferers confessed they had among them in that district twelve barbs, or pastors, who labored in the work of the ministry. It appears from what Trithemius relates, who lived at this time, that Germany was full of Waldenses prior to the reformation by Luther, for he mentions it as a well known fact that so numerous were they, that in traveling from Cologne to Milan, the whole extent of Germany, they could lodge every night with persons of their own profession; and that it was a custom among them to fix certain signs, or private marks at their gates, whereby they might be known to each other. This is allowed by the best of historians, and conceded by Mosheim, who asserts: "Before the rise of Luther or Calvin, there lay concealed in all the countries of Europe, particularly in Bohemia, Moravia, Switzerland and Germany, many persons who adhered tenaciously to the doctrines of the Dutch Baptists, which the Waldenses, Wickliffites and Hussites had maintained—some in a

more disguised and some in a more public manner, viz.: that the Kingdom of Christ, or the visible Church He had established upon earth, was an assembly of true and real saints, and ought, therefore, to be inaccessible to the wicked and unrighteous; and also exempt from those institutions which human prudence suggested to oppose the progress of iniquity, or to correct and reform transgressors. This maxim is the true source of all the peculiarities that are to be found in the religious doctrine and discipline of the Baptists. It is evident that these views were approved of by many before the dawn of the reformation." "They made no figure in the world," says Voltaire, "but they laid open the dangerous truth which is implanted in every breast, that mankind are all born equal." Ecc. Hist., vol. 3, p. 320. Rob. Bap., p. 480.

At the conclusion of the fifteenth century, Germany was divided into sixteen circles, governed by sovereign princes, whose tyrannical oppression would exceed belief, were they not well attested; consequently, the peasants or boors were slaves everywhere. The peasants had endeavored several times in Germany, as in Switzerland, to obtain their freedom. In 1491, they made another attempt, but failed. In 1502, another attempt proved alike abortive.

The princes and ecclesiastics continued to be supreme, by rioting in luxury wrung from their respective peasants. The ignorance of the priests was extreme. Numbers of them could not read, and few had ever seen a Bible. Many, on oath, declared they knew not that there was a New Testament. Yet this ignorant and lordly class was supported at an enormous expense. The taxes of the state, the luxury of princes, and the ponderous burden of tithes for the support of the Church, were all produced by the labor of the peasants; consequently, the situation, to a people who, from early times, had been distinguished by the love of liberty, became insufferable. The Catholic Church was made up of monsters living in the most complicated crimes, and the greater portion of the community had become profoundly stupid. During all those troubles and persecutions, the advocates of truth, no matter where driven, or where their lots were cast, they ceased not to preach and teach reform. They did not only feel the want of liberty of conscience, but they felt the weight of secular and ecclesiastical tyranny. The great leaders of reform in the thirteenth and fourteenth centuries, were now dead; but we see others, of learning and piety, springing up—such as Hetzer and Denck, who published translations of parts of the Scriptures. And many eloquent and enlightened men only awaited an opening in providence, to come forth and advocate publicly the Gospel of Christ. But it is said amidst all the sectaries of religion, the Baptists *best understood the doctrine of religious liberty*; to them, therefore, the peasants turned their eyes for counsel, and to their immortal honor be it recorded, that *the Baptists* were always on the side of liberty. Under whatever government they could realize this boon, whether Pagan, Saracen, or Christian, domestic or foreign,

that dynasty which would guard their freedom, was their government. In this respect, like the Apostles, they paid no regard to its religion—civil government was their object. This might be traced in all their migratory movements from the Italy dissenters to the Rhode Island settlements. *Id.*, pp. 641, 311. *Robins' Res.*, p. 545.

We have traced the Gospel Church from its establishment at Jerusalem by Christ and His Apostles, through fifteen consecutive centuries; and notwithstanding we have followed her through many dark and trying conflicts, yet we have never found her, in any country, at any time, without the truth—holding and practicing the ordinances and discipline of the Church in accordance with the Apostolic injunction. This part of the history of the Church is much obscured, and some of the Protestant denominations are willing to have it so, and will contend that the Baptists sprang out of Luther's reformation. But we find a people on the borders of, but previous to the reformation, bearing their name, holding and preaching the same doctrine, scattered in great numbers throughout Bohemia; all the vallies of Piedmont, at the foot on each side; on and in the defiles of the Pyreneean mountains; Germany, and through all the Dutch provinces; also, in Poland, Livonia and England, we find the same doctrines and tenets held by communities, bearing different names, as circumstances might give rise. Those people who refused the communion of the Catholic Church, from early times, were called Anabaptists, for the reason they baptized all persons that joined them from the Catholic Church. They never objected to the name Baptist, but Anabaptist they did object to, because it misrepresented them. They consider unless a person is baptized by immersion and a legal administrator, they are not baptized at all.

SIXTEENTH CENTURY.

As the state of things at the commencement of the sixteenth century brings us near the great epoch of the Reformation, it may be well to recapitulate, and give a condensed view of the world religiously at that time.

The exertions of the Catholic party to extirpate heresy were never greater than in the fourteenth and fifteenth centuries, for the reason that very many great and learned men became so thoroughly convinced of the tyranny and corruptions of the Roman clergy that they no longer could forbear, but took a bold stand against them and undertook to reform those abuses, and the people being galled with taxes, tithes and usuries, were very well prepared to listen to

those reforming sentiments and give them encouragement. The most prominent of the reformers, in those times, were John Wickliffe, of England, who was one of the best and most learned men of the age in which he flourished—an account of which has been given in this work. Wickliffe flourished from the middle to near the end of the fourteenth century. John Huss commenced his reforming sentiments about the beginning of the fifteenth century, in Bohemia; he stood high as a man of learning and piety. Jerome was a countryman and intimate friend of Huss; they labored together and sympathized with each other in all their troubles; they propagated the doctrines of reform for about fifteen years, when they sealed with their own blood the zeal they had for the truth. Those champions of reform had propagated their sentiments through different countries, for upwards of forty years, with great success, assisted by a host of others during the same time, not so noted, but equally zealous of reform; and who were not deterred by the martyring of their leaders, but continued to preach reform; and notwithstanding the extreme effort of the party in power to put down heresy, they continued to increase very rapidly until the Reformation by Luther, and no doubt there were thousands of the laity ready to declare for reform whenever a prospect of success might offer. And besides those of the Catholic party who had become tired of the oppression of the priesthood, there were a vast number of Baptists, many of whom, known by different names as their enemies thought proper to give them, scattered through different countries, and stood ready to second all proper measures of reform, as far as they might conduce to the promulgation of truth. Thus we see the hand of God, in conducting human events, and preparing the world for the great battle that should overthrow the universal reign of the Beast, and shear him of his power.

At the commencement of the sixteenth century, the people called (by many) the United Brethren were very numerous in Bohemia and Moravia. Orchard says they amounted to two hundred congregations, and that many counts, barons and noblemen joined their Churches, and built them meeting houses in their cities and villages. These Baptists got the Bible translated into the Bohemian tongue, and printed at Venice; when that edition was disposed of, they obtained two more, printed at Nuremberg. Finding the demand for the Holy Scriptures continuing to increase, they established a printing office at Prague, another at Buntzlau, in Bohemia, and a third at Kralitz, in Moravia, where at first they printed nothing but Bohemian Bibles. Orchard's Hist., p. 250.

The disposition of the king of Bohemia might be perceived from the import of the prayer he preferred morning and evening. His anxiety for peace in his empire led him to offer up these words continually: "Give peace in my time, O Lord." The Catholic clergy were teasing him continually to suppress heresy. He, in return, ordered them to converse with the Picards (or United Brethren), and

try to persuade them from their errors. But taking advantage of the queen's grave situation, they thought it a favorable time to operate on the king's mind, in which they were but too successful; for at length they obtained an edict for the suppression of the heretics, after which, on due reflection of what he had done, and the mischief growing out of it, he was grieved at his conduct, and professedly sought forgiveness of God for his act. When this edict was enforced, the brethren were prohibited from holding their religious assemblies in public or private, commanding that all their meeting houses should be closed, and that within a given time the brethren should all hold communion with either Calixtines or Catholics. The clergy could not prevail on all of them to conform to their cruel measures, and many of the brethren were subjected to severe sufferings. Some of them emigrated, others retired into the forests and caves, worshiping God in private; for if they were detected in their devotions, they were required to own the priests as their shepherds, or be burnt; but they replied, "Christ is the shepherd of our souls," and they met their fate rather than dissemble. In this confused state, the affairs of the brethren continued until Luther appeared as a reformer in Germany.

It is said that these people were so worn out with suffering, that they had been meditating a compromise with the Catholic Church; and when they heard Luther's bold stand as a reformer, they wrote to him for his advice on the subject. His admonitions in the end induced them to submit their creed to him, who revised it and prefaced it with praises for orthodoxy, admiring the agreement of this modern creed with the ancient church. They now took protection under him, and agreed to leave off re-baptizing, which should in future be called Anabaptism. Luther, no doubt, elated with the accession of so numerous a sect to his ranks, eulogized them, and said he had formerly been prejudiced against the brethren called Picards, though he had always admired their aptness in the Holy Scriptures. It seems that in all ages of the world, the great sin of the Baptists, in the eyes of all anti-Christian professions, has been what they call re-baptizing, or baptizing members on a profession of their faith that had belonged to the Catholic Church or some of her descendants; and early in the Reformation, the followers of Luther and Calvin used all their influence over the people called United Brethren, Waldenses and Baptists to forego this universal practice among them, many of whom, it seems, did compromise, and left it off, and joined the leaders of the Reformation. Yet the great body of the Baptists were scattered over different countries. They were called now Anabaptists and Picard Calvinists. The Emperor expressed his astonishment at their numbers and horror at their principal error, which was according to Scripture declaration, *they were to submit to no human authority*. 1 Cor. vii: 23. Luther strongly objected to those Anabaptists who preached and followed a worldly calling. They were universally called Anabaptists by the other

denominations—the reformers being as much opposed to baptizing those that had been sprinkled as the Catholics.

These people, says Orchard, lived in forty-five divisions called colleges, as their ancestors had done previously to their banishment from France, about four hundred and fifty years before. But their views of liberty and freedom of thought in matters of religion soon occasioned the Emperor's displeasure; he consequently ordered that all Anabaptists should be banished from his dominions on pain of death; but in this case, as in many others, as a sage writer remarked, "it is hard to extirpate a whole people."

From this time, we find all the Baptists comprehended in the term of Anabaptist, since the reformers in Germany, as well as the Catholics, termed all those who opposed infant sprinkling, Anabaptists. Orchard's Ch. Hist., p. 253.

As the history of our brethren in the valleys of Piedmont is now coming under review, during the sixteenth century, we should now, as before, keep in mind that since the eleventh century those people have been persecuted, driven and murdered in the most shocking manner, without distinction of sex or age, because they dared to believe the truth and worship God according to his revealed will, and refused to receive the mark of the Beast and to adhere to the commandments of men. It is not unreasonable to suppose that many of them, under their extreme suffering, may have subscribed to some portions of the Catholic faith for the sake of obtaining some respite from persecution. Historians say, in some instances, they suffered the Catholics to sprinkle their children in order to appease the wrath of the Inquisition, saying, among themselves, that it would do their children no harm, while others chose death rather than dissemble.

At the beginning of the sixteenth century, as before stated, the Catholic Church was unusually calm and tranquil. The witnesses had been driven into silence, and ceased to trouble the enemies of truth. The rulers had by this time learned by the experience of former crusades, that the sending of a large army into those valleys to exterminate heresy was attended with great loss of both men and money, and resolved on a more easy and simple plan to accomplish the object. In 1500, under cover of convincing them of their errors and preventing the effusion of blood, a monk was deputed to hold a conference with them; after doing so, and learning their faith, manners and practice, the monk returned in confusion, owning that, in his whole life, he had never known so much of the scriptures as he had learned during those few days he had conversed with heretics. Others visited them for the same purpose, by the bishop's appointment, and returned with similar views and convictions. The king of France, Francis I, being informed of the charges made against the Waldenses in Provence, deputed a nobleman to inquire into their characters and mode of living. The report of the nobleman to his majesty reflected great credit on the Waldenses. Louis

XII, in 1498, deputed two confidential servants to investigate and report on accusations brought against these people. On their return to Court, they said "their places of worship were free from those ornaments found in Catholic Churches. They discovered no crimes, but, on the contrary, they kept the Sabbath day, observed the ordinance of baptism according to the primitive Church, not as the Catholic Church, instructed their children in the articles of the Christian faith and the commandments of God." Consequently the king understood they were innocent and an inoffensive people, and that they were persecuted in order that their enemies might possess their property.

The first lesson the Waldenses teach those whom they bring over to their party, says Reiner, is as to what kind of persons the disciples of Christ ought to be, and this they do by the evangelists and the apostles; saying that those only are followers of the apostles' doctrine who imitate their manner of life, and that a man is then first baptized (*i. e.*, rightly) when he is received into society. So effectual was their mode of instruction that many among them could retain in their memories most of the New Testament writings. The celebrated president and historian, Thuanus, says, their clothing is of the skins of sheep; they have no linen; they live on milk and venison, being, through constant practice, excellent marksmen. Poor as they are, they are content, and live in a state of seclusion from the rest of mankind. One thing, says Orchard, is very remarkable—that persons externally so savage and rude, should have so much moral cultivation; they can all read and write; they know French sufficiently for the understanding of the Bible and singing of psalms. There could scarcely be a boy found among them who could not give an intelligent answer in relation to the faith which they possess. In this, indeed, they resemble their brethren of the other valleys; they pay tribute with good conscience, and the obligation of this duty is particularly noted in their confession of faith.

The information of Luther and his associates taking a bold stand against the corruptions of the Roman clergy must have been to the persecuted Waldenses a source of infinite satisfaction, trusting, no doubt, that the time had come when they might be released from the iron hand of oppression. When the barbs and pastors of the valleys became fully acquainted with the Reformation in Germany, they deputed, in 1526, persons to visit and inquire into its truth. The deputation returned with some printed book, which gave the brethren encouragement, from which time, says Mezeray, they began to preach openly. This soon attracted the attention of the Catholic party, and by a decree made by Anthony Chapaue, they were severely punished. It was found by the Waldenses, in their communications and conferences with Luther, that their views were not in unison with his on the ordinances. Frequent conferences were held between these people and the reformers, which it seems finally led to a compromise between the parties. After much difficulty and a

world of trouble to mould these dissidents into conformity, a creed was made, ratified and confirmed in 1533, and those Waldensean brethren became allied with the reformers and ceased re-baptizing. In a short time it became widely announced by the reformers that the Waldensean creed had ever been in unison with the reformers. Calvin, who, in 1534, began to preach the reforming doctrines, was found in his views more in accordance with the sentiments of the Sacramentarians or Anabaptists than Luther. His views overthrew all ceremonies, says Mezeray, and consequently the Waldenses left Luther's orthodoxy for communion with the reformed churches under Calvin. Some of those churches, or state communities under Calvin, amounted in a few years to ten thousand members in each, but whether infants are included or not, is not expressed. If not, it proves the vast numbers received into Calvin's connection, of those persons who had for ages sustained non-conformity. From this period all dissenters from the Catholic Church were called Lutherans in France and other provinces, though improperly. Some called them Sacramentarians, because they denied the real presence, but in 1560 they were called Huguenots, because they held their assemblies at midnight, at a gate called Hugon, or rather, because of their being in league with each other. Orchard's Hist., p. 286.

Agreeably to the reformers' advice, the Waldenses opened again their place of worship, and their ministers appeared openly as teachers of the people, adopting all laudable means to resuscitate their drooping communities, but this bold and commendable effort being reported to the Duke of Savoy, awakened his displeasure. It seems that their connection with the reformers gave them no better repute with the party in power than they possessed before. It was now but too apparent that the hitherto tolerant Dukes listened to and heeded the proposals and overtures of the Court of Rome. The Sovereign of Savoy raised an army to suppress the dissenters in those places over which his predecessors had for eight centuries extended their protection. The army surprised the people, but recovering from the panic, each left his employ, and by means of slings and stones, they compelled the army to retire without booty. From this defeat the Duke gave them up to all the cruelties of the inquisition. Jones' Lect., vol. 2. An Observantine monk, preaching one day at Imola, told the people that it behooved them to purchase heaven by the merit of their good works. A boy who was present exclaimed, "That is blasphemy! for the Bible tells us that Christ purchased heaven by his sufferings and death, and bestows it on us freely by his mercy." A dispute ensued of considerable length between them. The preacher, provoked at the pertinent replies of his juvenile opponent and at the favorable reception the audience gave them, "Get you gone," exclaimed the monk, "you are just come from the cradle, and will you take it upon you to judge of sacred things, which the most learned can not explain?" "Did you never read these words, 'out of the mouth of babes and

sucklings, God perfects praise,'” rejoined the youth; upon which the preacher quit the pulpit in great confusion, breathing out threatenings against the poor boy, who was instantly thrown into prison, “where he still lies,” says the writer. Dec. 31, 1544.

In 1561, these dissenters sustained another fierce and formidable attack, but they again defeated their opponents. Calvin and Beze, on hearing of these good people's distresses, obtained a liberal supply from various sources, to meet their temporary wants. Such were the accessions to the reformed churches, that in 1571, the year before the great massacre, they amounted to 2,150, and some churches contained 10,000 members. Though the reformed churches embraced a great portion of the Waldenses, after infinite pains had been taken to reconcile their minds to the reformers' sentiments, and then, says Robinson, “equal pains were taken to prove that they had always subsisted in the uniform orthodoxy of the reformed church; yet all the Vaudois did not yield their faith to the mandates of hierarchists. There were some remains of the Vaudois, or Poor of Lyons, in the valleys of Dauphine, who had pastors and held their assemblies apart; they were a little independent republic, as well for matters of religion as for government.” The Pope caused this abode of happiness to be stormed, and the Vaudois were destroyed or driven out of those valleys. Many of whom that were banished from the soil had never heard the name of Luther, and down to 1630, some retained their puritanical views. Jones' Ch. Hist., vol. 2. Mosh. Hist., vol. 3, p. 295.

It seems, on tracing the history of the Waldenses, that they were not confined to the valleys of Piedmont; but that many of them resided in France, Spain, and other provinces. And when speaking of the Waldenses in the valleys conforming to Luther's doctrines, and associating themselves with his followers for a time, and many of whom afterwards joined Calvin because his views, in many respects, were nearer their own, we are not to understand that all the Waldenses in the valleys conformed, or that any portion of some of the valleys conformed, for it seems that there were quite a number of the valleys in that country that were densely populated by those people. We have just recorded the fact that in 1590, some of the Vaudois that were driven from the valleys of Dauphine, had never heard the name of Luther. We shall now show, from the following historical sketches, that many of them, in large bodies, did not conform until near the end of the seventeenth century—if they ever did.

In 1544, over ten years after the union of the Waldenses with Luther, in their confession of faith given by Sleiden are the following sentiments:

ART. 7. We believe in the ordinance baptism; the water is the visible and external sign, which represents to us that which, by virtue of God's invisible operation is within us, namely, the renovation of our minds and the mortification of our members through

(the faith of) Jesus Christ, and by these ordinances we are received into the holy congregation of God's people, *previously professing and declaring our faith and change of life.* Evan Mag., for 1819, p. 505. Jones' Ch. Hist., vol. 2, 65, p. 59, etc.

In 1560, Cardinal Hossius, who presided at the Council of Trent, and wrote a history of the heresy of his own times, says the Waldenses rejected infant baptism and re-baptized all who embraced their sentiments. In his letters, *Apud Opera*, pp. 112, 1123. Bap. Mag., vol. 14, p. 53. We here have testimony that the Waldenses opposed infant baptism near thirty years after, it is said, they conformed to Luther's faith and practice, which shows conclusively that all of them did not conform.

Besides, it is stated of those who did conform, that they had not a translation of the Bible until they received it of Luther; when it is stated that the followers of Waldo, when driven from their homes under a decree of the authorities of France, fled into the valleys of Piedmont, and took with them the new translation of the Bible. This took place in the latter part of the twelfth century.

These discrepancies are easily accounted for; the Waldenses had become scattered, and dwelt in different kingdoms and countries, still bearing the same name; and no doubt some of them conformed, while others adhered to their ancient faith and practice. It seems that all the branches of the Church of Antichrist desired a state religion; and infant baptism has always been the stepping stone for its accomplishment.

As we have come down seventy years into the Reformation, we shall continue our narrative of the Waldenses down to the year 1800, as it will be more satisfactory to the reader. It is not the design of this work to record all the persecutions and sufferings of the advocates of truth, any further than necessary in giving their faith and practice. But suffice it to say, that during the sixteenth and seventeenth centuries, their sufferings were greater than uninfamed humanity can conceive of, which, as a general thing, they bore with much Christian fortitude. In 1655, the magnitude of their sufferings was so great, that they awakened all the Protestant Princes of Europe; and Oliver Cromwell, on hearing of their persecutions, rose like a lion from the lair, and Sir Samuel Moreland was deputed by him to visit the valley, to intercede with their oppressors and to render such aid as would relieve their present wants. By way of exhibiting the reasons of their choice in divine things, the inoffensiveness of their lives and doctrine, and to enlist the Protestants in their favor, as well as disarm the enemies of any grounds for misrepresentation, they published a confession of their faith, from which the following articles are taken:

ART. 25. That the Church is a company of the faithful, who, having been elected before the foundation of the world, and called with a holy calling, come to unite themselves to follow the word of God, believing whatsoever he teacheth them, and living in his fear.

ART. 26. And that all the elect are upheld and preserved by the power of God in such sort that they all persevere in the faith unto the end, and remain united in the holy Church, as so many living members thereof.

ART. 28. That God doth not only instruct and teach us by his word, but has also ordained certain sacraments to be joined with it, as means to unite us unto Christ, and to make us partakers of his benefits; and that there are only two of them belonging in common to all the members of the Church under the New Testament, to wit, baptism and the Lord's Supper.

ART. 29. That God hath ordained the sacrament of baptism to be a testimony of our adoption, and of our being cleansed from our sins by the blood of Christ and renewed in holiness of life.

It is pleasing to discover a remnant of the Vaudois, still witnessing, as their ancestors had done, the faith and practice of the gospel, though it is not in our power to say to what extent Churches supporting the above views then existed. In 1685, Oct. 8, the edict of Nantes was repealed, by which act no toleration could be allowed to dissenters from the Catholic Church.

Fifteen days were allowed to Protestant ministers to leave the kingdom; two millions of persons were condemned by this instrument and banished from their native soil. This cruel instrument ruined the Protestant Churches, and freed France and other kingdoms from the witnesses of the truth. If any remained it was at the peril of life and liberty; yet some braved the danger, and worshiped unseen and unheard by the malicious foes. Pious females, shrouded by the darkness of night, bent their way through great danger towards the spot assigned for their religious services; a dark lantern guided their perilous steps. Arriving at the selected spot amidst the rocks, two walking sticks hastily stuck in the ground and covered with a black silk apron of the female auditors, formed what was called the pulpit of the desert. To such an assembly, how eloquent must have appeared the lessons of that preacher who braved death at every word he uttered; how impressive that service, the attending of which insured the penalty of fetters for life—they counted not their lives, dear unto themselves, but sacrificed them freely for the cause of their blessed Redeemer. These were the glorious days of Baptists in France; these were their proudest triumphs; the Church could boast of valor of which the world was not worthy. Here martyrs then bore testimony to their faith at the fatal tree, or were chained for life to the oar of the galleys; and women with the same noble feelings, in the same sacred cause, shrunk not from perpetual imprisonment in the gloomy tower that overhangs the shores of the Mediterranean.

The severity of the measures used by the armies of France and Savoy exceeded this year the cruelties of 1655. The Swiss Cantons sent deputies to the Duke of Savoy, who, now tired with human carnage, at their entreaty set open the prison doors, and those who sur-

vived were ordered to leave in peace. The Swiss government, not being able to procure of France or Savoy any toleration for the Waldenses Huguenots, led Henry Arnold and about four hundred of these exiles, in 1689, to try to recover their native land by the sword. These men did suffer much of a marvelous character, and after fighting and much suffering were permitted to settle on their native soil. Orchard's Hist., pp. 292, 293; Cloud's Comp. Dr. Gilley's Nar. and Bap. Mag., vol. 8, p. 89, A. D. 1816; Jones' Lect., vol. 2, p. 644. How long these people maintained their integrity in the faith of the gospel we have no means at hand of knowing; and whether they conformed to tenets of Luther or Calvin, and lost their identity by immersing into the reformed Churches in after times, seems to be uncertain. That many people called Waldenses finally conformed so far as to have their children sprinkled, is not doubted.

We here resume the history of the German and Dutch Baptists in 1500. In the beginning of the sixteenth century, the Catholic Church considered themselves secure in their power, both in Church and State, and were, from time to time, gratifying their blood-thirsty and restless spirits in the persecution of the true followers of the Lamb. And little did the people of Germany think that a crisis was at hand when the Pope of Rome should receive a deadly wound. The God of heaven had been preparing the materials and paving the way for this great event many years before its consummation, in sending such men as Wickliffe, Huss, Jerome, Henry, and others, to prepare the way for the great battle. The exposing of the errors of the Catholic Church and the corruptions of the priesthood by those learned and pious men, no doubt affected the minds of thousands of the laity who never made it publicly known for fear of the authorities, and those who died before the time of reformation, left those impressions indelibly written on the minds of their rising posterity; that when the proper time had come, they were ready to act their part in the great contest—the Lord of Hosts had ordered it so.

We have given a hasty sketch of the history of the Puritans through several nations and under various names, and shall by these records have proved, at the Reformation, that the Baptists have been the only Christian community which has stood since the days of the Apostles, and as a Christian society which has preserved pure the doctrines of the Gospel through all ages. These Churches we shall find perpetuated in a few years under Menno Simon's fostering care, whose creed will speak their affinity to the Vandois, and though many, in claiming relation to these people, have disputed some things in their practice, none ever denied that they baptized only adults on a profession of their faith, before they were received into communion. The people holding Baptist principles at this time in Germany were called Picards, who, by their itinerating, had been successful in bringing persons of all classes over to their views and community from the Catholic Church. But their conduct in

re-baptizing was the great cause of offense; the anger of the Catholic priesthood was aroused and measures were proposed to stay the growing evil. Consequently, in 1510, the clergy and bishops prevailed on the sovereign to use means equal to the emergency; whereupon an edict was made, that all the Picards, without distinction of sex, age or quality, should be executed. The influence of some noblemen prevailed for its suspension for eighteen months, but the edict received the sanction of government at the expiration of that time, yet the interposition of Providence prevented its full execution. The threatening aspect of affairs in Germany suggested to these persecuted people the necessity of emigrating; and Mosheim asserts "that the German Baptists passed in shoals into Holland and the Netherlands, and in the course of time amalgamated with the Dutch Baptists." The drooping spirits of these people, says the same writer, who had been dispersed through many countries, and persecuted everywhere with the greatest severity, were revived when they heard that Luther, seconded by several persons of eminent piety, had successfully attempted the reformation of the Church. Consequently several persons, holding Baptist views, made their appearance at the same time, in different countries; this appears from a variety of circumstances, especially from this striking one, that all the Baptist ministers of any note and eminence, were, before the Reformation, almost all heads and leaders of particular and separate congregations. The situation of the Baptists, in these times, makes it apparent that they obscured their profession in these troublous times as much as prudence would dictate, before the Reformation, after which time they became more bold and public in their devotional exercises. Many of them yet thought it possible, by human wisdom, industry and vigilance, to purify the Romish Church from the contagion of the man of sin, provided the practice and spirit of primitive Christianity could be exercised and contrasted with the Romish corruptions, and the progress of Luther's reforming measures seemed to indicate the success of this desirable object. Consequently, they hoped the happy period was arrived in which the restoration of Rome to purity was to be accomplished, under the divine protection, by the labor and counsels of pious and eminent men. Orchard's Hist., p. 341. The people of different nations and provinces had become tired of the Roman yoke and priestly domination, and were prepared to countenance any system of reform that seemed to promise success. Luther had boldly stepped forward and set tyranny at defiance, and was looked up to as the champion and leader in the great cause. To further the work, he published the New Testament in German, wrote letters to the sovereigns of Europe, broke with the Pope, and severed his allegiance with the Roman hierarchy, and used all his energies in propelling forward the work of reformation. To these efforts he added a work on Christian Liberty in the German language, which was read with

the most astonishing avidity, and the contents were communicated to those who could not read.

In this work Luther speaks of what he calls spiritual liberty, that is, the freedom of the spirit or mind in matters of religion; and he assigns the causes of bondage to sins, laws and mandates, which naturally mean our sinful passions, the laws of magistrates, and the canons of the Church. Rob. Res., p. 510. These had a tendency to bring all persons who desired reform to the support of Luther's cause. The Pope became alarmed at the aspect of things, and denounced Luther as a heretic; and he, nobly, on Dec. 10, 1520, had a pile of wood erected without the walls of Wittenburg, and there, in the presence of a prodigious multitude of all ranks and orders of people, committed to the flames both the bull that had been published against him and the decretals and canons relating to the Pope's supreme jurisdiction. By this act Luther publicly declared to the world that he was no longer a subject to the Roman Pontiff. These bold and daring acts of the reformer flew like the wind to different provinces, and aroused a gleam of hope in the down-trodden and oppressed advocates of truth that the time of their release was drawing near. They did not wait to inquire after Luther's sentiments in detail, but considered it their duty to identify themselves with the reformer in the good work; and that if the Pope and clergy could be shorn of their power, that the great object would be attained and minor matters could be adjusted afterwards. The boldness of Luther's course caused him to be called to Worms by Charles V, where he boldly and nobly advocated and plead his own cause, but was condemned, and to prevent his sustaining any injury Frederick caused him to be arrested and conveyed privately to the castle of Wartenburg, where he divided his time between writing and hunting. Orchard's Hist., p. 343. Luther's translation of the New Testament, at this time, was of great benefit to the scattered brethren; for, agreeable to their views, he translated Matthew iii: 1—"In those days came John the Dipper." Other parts of his writings were in perfect accordance with this sentiment. Rob. Hist. Bap., p. 545. After things became more tranquil, and Luther rather an exile, many learned and noted men who had been prompt in acting with him were still preaching the reforming doctrines, among whom were Carolostadias, Melancthon and Muncer. As the time had now come when the tenets of Luther could be investigated, the Baptists soon found they were not in accordance with their own. Orchard, in speaking of this subject, says (in allusion to Luther): In pursuing this course and practicing only believers' baptism, these reformers were consistent as they professed to take the Scriptures for their guidance. Luther's views and writings supported such a procedure, since he declared: "It can not be proved by the Scriptures that infant baptism was instituted by Christ or began by the first Christians after the Apostles." Nearly all the reformers expressed themselves in similar language about baptism; besides all

the Puritans, whose support to the cause of reform was desirable, held these views on the ordinance. The reformers gave very considerable support to the Baptists in these measures. Luther had no great objection to the Baptists in his early efforts. He encouraged the Muncer of notoriety, who was a Baptist minister, and so highly esteemed by Luther as to be named his Absalom; their united efforts greatly increased persons of the Baptist persuasion. When the news reached Luther of Carolostadt re-baptizing, that Muncer had won the hearts of the people, and that the reformation was going on in his absence, he, on the 6th of March, 1522, flew like lightning from his confinement, at the hazard of his life and without the advice of his patron, to put a stop to Carolostadt's proceedings. On his return to Wittenburg he banished Carolostadt, Pelargus, More, Didymus and others, and only received Melancthon again.

When some of Luther's assistants went into Bohemia and Moravia, they complained that between Baptists and Papists they were very much straightened, though they grew among them like lilies among thorns. The success and number of the Baptists exasperated him to the last degree, and he became their enemy, notwithstanding all he had said in favor of dipping while he contended with Catholics on the sufficiency of God's word, but now he persecuted them under the name of re-dippers, re-baptizers or Anabaptists. One thing troubled Luther, and he took no pains to conceal it, that was a jealousy lest any competitor should step forward and put into execution that plan of reformation which he had laid out. This was foible; he fell out with Carolostadt, he disliked Calvin, he found fault with Zuinglius, who were all supported by great patrons, and he was angry beyond measure with the Baptists. His half measures, his national system, his using the Roman liturgy, his consubstantiation, his infant baptism, without Scripture or example, were disliked by the Baptist; yea, the Picards or Vaudois hated his system and he hated all other sects. The violence of Luther sunk his cause into that of a party. The reformers differed as much among themselves about the ordinances as they did from others, and their spirit and contention subsided into acts of persecution and reproach. But Mosheim remarks, "there were certain sects and doctors against whom the zeal, vigilance and severity of Catholics, Lutherians and Calvinists were united. The objects of their common aversion were the Anabaptists." To avoid the unhappy consequences of such a formidable opposition, great numbers retired into Poland, hoping to find a refuge where they formed congregations." *Mosh. Hist.*, pp. 3, 363, 293.

The word Anabaptism is expressive of the practice of those who re-baptized such persons who came from one of their sects to another, or as often as any one is excluded from their communion and again baptized on being re-admitted in their fellowship, as Cyprian and the Church at Carthage practiced in the third century. If the party baptizing disallow the first ceremony as unscriptural,

the repetition of the act, guided by Apostolic authority, is not re-baptization but Christian baptism. The word was used more for the purpose of stigmatizing and reproaching the Baptists than anything else. A full history of these people is exceeding difficult to write, as we have to depend almost entirely upon their enemies for the materials to compose it. Mosheim admits and says, "the true origin of the Baptist denomination, who espoused the cause or the Menonite views and who acquired the stigma of Anabaptists by administering anew the right of baptism to those who come over to their community, is hid in the remotest depths of antiquity. We here quote from Orchard. Of all the teachers of religion in Germany at this period, the Baptists best understood the doctrine of civil and religious liberty; to them, therefore, the oppressed boors, as has been observed, looked for counsel. Tyranny of Catholics and Lutherians was equal in everything except extent. Luther never pretended to dissent from the Church, he only proposed to disown the Pope, but in this partial conduct and mope-eyed device all could not see with him. Among the Baptists, one of the most eminent was Thomas Muncer, of Mulhausen, in Thuringia. He had been a priest, but became a disciple of Luther and a favorite with the reformed. This dear son Luther named his Absalom, and the people so highly approved of him as to call him Luther's curate. He appears to have itinerated and labored principally in Saxony. While Luther was hunting, writing and regaling himself with princes, Muncer was preaching in the country and surveying the condition of their tenants. He saw their miserable bondage, and that from Luther's plan of reform there was no probability of freedom flowing to the people. He (Luther) only intended to free the priests from obedience to the Pope, and to enable the officers of government to tyrannize over the people in the name of civil magistrates. Muncer saw this policy and remonstrated against it. Luther broke loose from his recluse, and dealt severely with those who dared in his absence to advance the cause differently to his plan. With Carolstadt he was severe, but Muncer was banished for his crime of remonstrance. Muncer now traveled into various parts, preaching doctrines highly acceptable to the lower orders. He settled at Mulhausen and was there when the peasants rose. It is very probable he now embraced the sentiments of the Baptists, seeing his instruction to the people was much on the nature of religious liberty and illustrative of the errors of Catholicism and Lutherianism, which he represents as carrying things to the extreme without embracing the liberty purchased by the death of Christ. His instructions conveyed that a Christian Church ought to consist of virtuous persons and not as Luther taught to include whole parishes. On these principles he formed a Church, A. D. 1523, and advised the members of it to make use of retirement, meditation and prayer, to consider the several points of religion for themselves. The peasants relished his doctrine well and repaired to Mulhausen in vast num-

bers to be instructed and comforted by Muncer. Robinson's Res., pp. 546, 8.

Here was Muncer's crime, and, as Voltaire remarks, Luther had been successful in stirring up the princes, nobles and magistrates of Germany against the Pope and bishops, Muncer stirred up the peasants against them. He and his companions went about addressing themselves to the inhabitants of the country villages in Saubia, Misnia, Thuringia and Franconia. They laid open that dangerous truth which is implanted in every breast, that all men are born equal, saying that if the Popes had treated their princes like their subjects the princes had treated the common people like beasts.

What Luther had said and censured about the Popes' usurpation, he now practiced himself towards these good men. Carolstadt he followed from place to place, and got him expelled wherever he settled. Thomas Muncer was driven in like manner, with others against whom Luther set himself, in writing to princes, and publishing, by which he disturbed society, and stigmatized them as image-breakers and Sacramentarians, or Anabaptists. On hearing of Muncer's success, he wrote to the magistrates of Mulhausen to advise them to require Muncer to give an account of his call, and if he could not prove that he acted under human authority, then to insist on his proving his call from God by working a miracle! Lord, what is man? The magistrates and monks complied with this Lutheran bull, but the people considered this a refinement on cruelty, especially as coming from a man whom the Roman court and the diet of the Empire had loaded with curses, for no other crime than that of which he accused his brethren. The people now resented the insult; they expelled from the city Luther's monkish allies, and the magistrates elected new senators, of whom Muncer was one! To him, as their only friend, the peasants looked for relief from oppression. Id., p. 548. Rob. Res., p. 551.

The tones of authority assumed by Luther and his magisterial conduct towards those who differed from him made it evident that he would be head of the reformers. He and his colleagues had now to dispute their way with hosts of Baptists all over Germany, Saxony, Thuringia, Switzerland, and other kingdoms, for several years. Conferences on baptism were held in different kingdoms, which continued from 1516 to 1527. The support which the Baptists had from Luther's writings made the reformers' efforts of little effect. At Zurich the Senate warned the people to desist from the practice of re-baptizing, but all their warnings were vain. These efforts to check the increase of Baptists being ineffectual, carnal measures were resorted to. The first edict against Anabaptism was published at Zurich, 1522, in which there was a penalty of a silver mark set upon all such as should suffer themselves to be re-baptized or should withhold baptism from their children. And it was further declared, that those who openly opposed this order should be yet more severely treated. This being insufficient to check immersion, the Senate

decreed, like Honorius, 413, that all persons who professed Anabaptism or harbored the professors of the doctrine should be punished with death by drowning. It had been death to refuse baptism, and now it was death to be baptized. Such is the weathercock certainty of state religion. In defiance of this law, the Baptists persevered in their regular discipline, and some ministers of learned celebrity realized the severity of the sentence. Many Baptists were drowned and burnt. These severe measures, which continued for years, had the consent of the reformers, which injured greatly the Lutheran cause. It was the cruel policy of Papacy inflicted by reformers. Wherever the Baptists settled, Luther played the part of a universal bishop and wrote to princes and senates to engage them to expel such dangerous men. *Rob. Res.*, p. 543. *Wall's Hist.*, pt. 2, p. 260.

But it was their refusing to own his authority and admit his exposition of the Scriptures which led him to preach and publish books against them, taxing them with disturbing the peace. We have recorded that Baptists were the common objects of aversion to Catholics, Lutherians and Calvinists, whose united zeal was directed to their destruction. So deeply were the prejudices interwoven with the state party that the knights, on oath, were to declare their abhorrence of Anabaptism. The sentiments of these people, and which were so disliked by statesmen, clergy and reformers, may be stated under five views, viz.: "a love of civil liberty in opposition to magisterial dominion, an affirmation of the sufficiency and simplicity of revelation in opposition to scholastic theology, a zeal for self-government in opposition to clerical authority, a requisition of the reasonable service of a personal profession of Christianity rising out of man's own convictions in opposition to the practice of force on infants, the whole of which they deem superstition or enthusiasm, and the indispensable necessity of virtue in every individual member of a Christian church, in distinction from all speculative creeds, all rites and ceremonies and parochial divisions. These views to the statesman were adverse to his line of policy with his peasants; to the clergy they were offensive since it placed every man on a level with the priesthood and sanctioned one to instruct another; to the reformers they were objectionable since they broke the national tie and allowed all persons equal liberty to think, choose and act in the affairs of the soul: thus these sentiments were the aversion of all. An edict issued by Frederick at a later period shows how unpalatable these views were. His majesty expressed his astonishment at the number of Anabaptists, and his horror at the principal error which they embraced, which was, that according to the express declaration of the holy Scriptures (1 Cor., vii: 23,) they were to submit to no human authority. He adds that his conscience compeled him to proscribe them and accordingly he banished them from his dominions on pain of death. *Rob. Res.*, p. 525. *Ecc. Hist.*, vol. 3, p. 320, 327.

This maxim is a true source of the peculiarities of the Baptists, says Mosheim, that the visible church was exempted from all those institutions which human prudence suggested; but this view of religion the state and the reformed could not receive.

During the contentions and disputations of the reformers and others, the peasants of Suabia groaned, in 1524, under their hard servitude and resolved to seize the first opportunity to get free. In the November following they revolted. The news flew all over Germany, and awakened restless feelings in the plebians throughout the empire. The lords of the soil and the gentry entered into a confederacy and agreed to suppress them, and Furstenburg, in the name of the confederates, went to inquire into their grievances. They informed him they were Catholics, that they had not risen on any religious account and that they required nothing but a release from their intolerable secular oppression and under which they had long groaned and which they neither could nor would any longer bear. Others required relief from the oppression of abbots. The ensuing spring offered to others, who had more reason to complain than the preceding boors, an opportunity to leave their work and such assembled in different provinces to the amount of three hundred thousand men. The doctrine of liberty had been advocated by all the reformers while pointing to the usurped claims of the Pope, but none understood or carried out this liberty into practice but the Baptists; consequently all eyes were, in this crisis, directed to Muncer, who now drew up a memorial expressive of their grievances and which was presented to their lords and dispersed all over Germany. It consists of twelve articles on civil and religious liberty. It is allowed to be a masterpiece of the kind and Voltaire says, "a Lycurgus would have signed it."

These tenets, which all persons professedly love, are still held forth in the views and writings of Pedit-Baptists of these times as the damnable Anabaptistical errors; but where dwelt the advocate of real liberty and where could this boon of Paradise have been found if there had been no Anabaptists? This was the head and front of their offending and on this ground alone they were everywhere spoken against.

In this instrument there is no heretic but a tyrant, nothing proposed to be hated but the feudal system, and liberty is the only orthodoxy. This memorial, when compared with the creed of Augsburg, will create feelings of reverence in the collator for the mild justice of Muncer and his memorialists. It is the doom of the poor to be aspersed. Prov. xiv: 20. At the close of the memorial the peasants appealed to Luther. He told them the princes deserved dethroning, yet their tumults were seditious and that they had been seduced by false teachers; that it was foolish to put all mankind upon a level, and that Abraham had slaves. He wrote to the princes and taxed them with having caused all the present ills by their excess of tyranny, and accuses them of saying that his doc-

trine had been the cause of all this disturbance, threatening them with all the vengeance of heaven if they persisted in their cruelty. The third publication was addressed to both princes and peasants, advising both parties to settle their disputes and be at peace for the public good of Germany. These advices being disregarded he drew up a fourth, addressed to the princes, in which he conjures them to unite all their force to suppress sedition and to destroy all who resisted government, *i. e.*, oppression and slavery. These oppressed men were consequently met by their lords with a sword instead of redresses; being defeated they were slaughtered and reproached, the invariable result and concomitants of defeat; Muncer, their friend and chief, was put to death. Mosh. Hist., 3, pp. 51, 22.

All men condemned Luther for these murdering proposals, but in order to relieve himself he made the devoted people the scape-goat; he and his colleagues imputed the crimes of the empire to the Anabaptists, and so escaped!!! From the breaking out of the rustic war the empire continued to be in an unsettled state. The first rising, says Sleiden, was among persons of the Papist communion; the tumults did not originate on the subject of religion, but from secular exactions. Religious liberty had been learned by many from Luther's work, which caused many to seek both civil and religious freedom. The twelve articles expressive of their grievances, which Magnadearta they had not power to enforce, comprehended, says Oriender, persons of all persuasions. Had Muncer succeeded in procuring liberty for the German peasants, ten thousand tongues would have celebrated his praise in different ages; devotions would have been rendered to him as to Titus; Flaminius and many others would have vied with each other in crowning his memory with unfading honors. The sight of such an achievement would have been unequalled only by Runnymede, and its honors more permanent and glorious than those of Nasby field. All this occurred ten years before the affair of Munster. It was not, therefore, an affair about baptism, but the feudal system; it was not water, it was the government that was the question, and the Baptists had the glory of first setting the reformed an example of getting rid of tyranny. The routed and scattered remains of this vast body of men sowed in the different countries and provinces the seed of discontent, which, after keeping the empire in a feverish state for some years, ultimately led to some redress. Rob. Res., p. 544, etc.

From the views of the Baptists held on civil and religious liberty, and the memorial of the peasants' grievances being drawn up by one of that body and approved by all, which memorial struck at the root of the lords' tyranny, occasioned great jealousy in the minds of princes and occasioned their attention and displeasure to be constantly directed toward them. Some emigrated to England where their circumstances were not improved. Erasmus said of this people (1529): "The Anabaptists (in Switzerland,) although they are very numerous, have no church in their possession. These persons

are worthy of greater commendations than others on account of the harmlessness of their lives. But they are oppressed by all other sects." When Frederick, in 1532, conferred privileges on the German Protestants, he exempted the Baptists. In 1533, a reward of twelve guilders was promised to any person who should apprehend any Anabaptistical teacher, and harboring them was forbidden. They were, says Dr. Robertson, this year (1534) watched so closely by the magistrates as to find it necessary to emigrate into other parts. Their religious liberties being destroyed, their views under the greatest reproach, their lives and property liable to injury, before Munster affray, will show their critical situation and account for their succumbing conduct to the reformers at this period. It only wanted some local commotion to involve such suspected subjects in ruin. The brethren in different parts had sent to the reformers desiring their countenance and support. Erasmus gently declined. Luther did not like them; he reproached them with Anabaptism. The reformers, taking the advantage of the depressed situation of the brethren in Germany, urged the propriety of their releasing themselves from their oppression by a conjunction with the reformers, of which at length they were but too successful. Re-baptism seemed to be the only bar, to which it seems the brethren, for the sake of peace, finally conceded rather than suffer the penalty of the laws, or leave their homes and seek refuge where toleration was doubtful. The conjunction caused great rejoicing with the reformers, and Luther himself modified his temper and spake in high praise of the brethren, while Commenius says "the pious wept." It is reasonable to suppose that those who did not conform to Luther or Calvin's interests led an obscure life, and kept their religious sentiments to themselves as thousands had done before the Reformation. The trials and persecutions of those days were fires and furnaces well calculated to purify the gold.

In 1532, the city of Munster, in Westphalia, became the site of great tumult and disorder. One Bernard Rotman, a Pede-Baptist minister of the Lutheran persuasion, assisted by other ministers of the Reformation, began the disturbance at Munster in opposing the Papists. Spanheim and Oreander say that the first stir in this city of Munster was about the Protestant religion, when the synod and ministers opposed the Papists with arms before any Anabaptists came.

It is easy to account for the enthusiasm of an oppressed people under circumstances like unto that of Munster. No doubt many persons who had been down-trodden by oppression, and admiring the principles of religious freedom as advocated by the Baptists, had, for the sake of that principle and the hatred they had for the power that afflicted them, attached themselves to the Baptist cause; and when they saw the peasants of Munster and of the Pede party making a struggle to throw off the yoke of bondage, they flew to their assistance and carried their zeal to madness, and done many

things that were unwise and which were disapproved by the great body of Baptists. Cassander, a Papist, declares that many Anabaptists in Germany did resist and oppose the opinions and practices of those at Munster and held the contrary doctrines. Nevertheless, as they were to a man for civil and religious freedom, and at the same time opposed to Luther's articles, the severest laws were enacted against them the second time, in consequence of which the innocent and guilty were alike involved in the terrible fate and prodigious numbers were devoted to death in the same dreadful forms. In almost all the countries of Europe an unspeakable number of Baptists preferred death in its worst forms, says Mosheim, to a retraction of their sentiments. Mosheim again says that many Baptists suffered death, not on account of their being considered rebellious subjects but merely because they were judged to be incurable heretics; for in this century the error of limiting the administration of baptism to adult persons only, and the practice of re-baptizing such as had received that sacrament in a state of infancy, were looked upon as most flagitious and intolerable heresies. Ivimey's Hist., vol. 1, p. 309; Mosh. Hist., vol. 3, p. 79.

Our historians say this was a gloomy time with the Baptists. On the one hand they saw with sorrow all their hopes of liberty blasted by the ravages of Munster, and on the other they were filled with anxious apprehensions of the peril that threatened them on all sides. In this critical situation they derived much comfort and assistance from the counsels and zeal of Menno Simon. Mosh. Hist., c. 16, vol. 3, pp. 2, 7.

It is no longer a matter of doubt that many persons of learning and ability, of the Baptist persuasion and views, existed on the continent long before the appearance of Munster blackened their escutcheon, and the characters of those people have awakened admiration in men of distinguished parts, and who have left testimonies of their piety which may be brought into comparison with any denomination of the present age. Among their admirers may be found the names of Comenius, Scultetus, Beza, Cloppenburg, Cassander, Erasmus, Heyden, Hoorebeck, Cocceius and Cardinal Hossius. The latter says: "If the truth of religion were to be judged of by the readiness and cheerfulness which a man of any sect shows in suffering, then the opinions and persuasions of no sect can be truer or surer than those of the Anabaptists, since there has been none for those twelve hundred years past that have been more grievously punished. *Bap. Mag.*, vol 10, p. 401.

Menno was born at Witmarsum, in Friesland, A. D. 1496. He was educated for a priest, and entered the Church in the character of a minister in 1524. He had no acquaintance with the sacred volume at this time, nor would he touch it because of its sacredness. At the end of three years, on celebrating Mass, he became scrupulous about transubstantiation, but attributed the impression to the devil. No moral change was effected; he spent his time in dissipat-

ing amusements, yet he was not easy in his mind. His impressions were such as to cause him to resolve on perusing the New Testament.

In reading this volume his mind became enlightened and all at once he became a Gospel preacher. He saw and exposed the error of Popery, without being charged with heresy or fanaticism. The reason perhaps was, that he had not attached himself to any other order of people. Menno, on witnessing the constancy of one *Sieke Snyder*, who was beheaded at Louarden, because he was a re-baptizer and opposed the corruptions of the Catholic Church, was led to investigate the subject of baptism. Menno could not find infant baptism in the Bible, and on consulting a minister of that persuasion a concession was made that it had no foundation in the Bible. Not willing to yield, he consulted other celebrated reformers, but all these he found to be at variance as to the grounds of the practice; consequently he became confirmed that the Baptists were suffering for truth's sake. On studying the Scriptures, convictions of his lost condition became deepened, and he found God required sincerity and decision. He now sought new spiritual friends, and finding the Baptists' practice in accordance with his views of the Scriptures he became one of their community. Menno was baptized by immersion, as he confessed that we shall find no other baptism besides dipping in water, which is acceptable to God and maintained in His word. Menno had the full confidence of his brethren and served as a teacher and a leader among the Baptists for twenty-five years. His trials and privations were very great; he was forced from one country to another to escape the cruelty of his enemies. But the Divine hand protected him, and wherever he went he sowed the seeds of truth and his ministry was wonderfully blessed wherever he went. East and West Friesland, together with the province of Groningen, were first visited by this zealous apostle of the Baptists; from thence he directed his course into Holland, Gelderland, Brabant and Westphalia, continuing it through the German provinces that lie on the coast of the Baltic sea, and protracted so far as Livonia. In all these places, his ministrations were attended with remarkable success and added to his denomination a prodigious number.

Mr. Wall says, "Those who continued in the Netherlands became very numerous, and realized at length liberty for religious worship." This liberty granted to the Baptists in Holland would point out to the suffering brethren under Elizabeth's iron hand a suitable and providential asylum from English tyranny; consequently we find several Englishmen of note, with many others, availing themselves of the opportunity and privilege at the conclusion of this century. The severity of Elizabeth's measures having exiled all the dissenting ministers, the persecutors of the Baptists in after times became more lenient and they found it necessary to send to Holland for a regular administration of believers' baptism. They deputed Mr. Blount, who understood the Dutch language, to visit Amster-

dam. He was kindly received by the church in that city and their pastor, Mr. John Battle. He received ordination and on his return he baptized Mr. Samuel Blacklock, a minister, and these baptized the rest of the company, 53 in number. Ireimey's Hist., vol. 1, p. 143.

We have given the history of our brethren much more in detail during the sixteenth century, so that our denomination may be released from the charge of being swallowed up in the reforming sentiments of Luther and Calvin during this century.; yet we have omitted many important items of their history, fearing we might take up too much space.

I intended closing the history of the sixteenth century at the end of the last paragraph, but on examining some other works I find some interesting accounts of the progress of the Baptists in England. We quote from Introductory Essay to Orchard's Hist., by Graves.

About fifty years before the birth of our Saviour the Romans invaded the British isles, in the reign of the Welsh King, Cassibellion, but having failed in consequence of other and more important wars, to conquer the Welsh nation, made peace with them and dwelt among them many years. During that period many of the Welsh soldiers joined the Roman army and many families from Wales visited Rome, among whom there was a certain woman of the name of Claudia, who was married to a man named Pudance. At the same time (about A. D. 63) Paul was sent a prisoner to Rome, and preached in his own hired house for the space of two years. Pudance and Claudia his wife, who belonged to Cæsar's household, under the blessing of God and Paul's preaching, were brought to the knowledge of the truth as it is in Jesus and made a profession of the Christian religion. These, together with other Welchmen among the Roman soldiers, who had tasted that the Lord was gracious, exerted themselves on the behalf of their countrymen in Wales, who were at that time vile idolators.

That the Gospel was extensively spread in Britain during this period we learn from Tertullian and Origen. In the year 130, there were two ministers by the name of Faganus and Damianus, who were born in Wales but were born again in Rome, and becoming eminent ministers of the gospel were sent from Rome to assist their brethren in Wales. Crosby's Hist. of the English Baptists. Dr. Haylin's Cos. Leb., p. 257.

During this year, Lucius, the Welsh King was baptized, and the first king in the world who embraced the Christian religion. During the next century Christianity made rapid progress in the islands, as is evident from the testimony of Tertullian and from the multitudes of martyrs who suffered in the tenth Pagan persecution under Dioclesian, which took place about the year three hundred. The Saxons, in 469, invaded England, overthrew Christianity and burned the meeting-houses and drove all who would not submit to them into Cambria, which is now called Wales. During this century the

British Christians suffered greatly at the hands of their Saxon foes. Yet we find there were several eminent and faithful ministers among the Welsh Baptists at this period, among whom were Geldas, who was a man of learning, Dyfrig, Dynawt, Trylow, Padaru, Pawlin and Daniel.

Infant baptism was not known to the Welsh Christians until A. D. 596 or 600, when Austin was sent by Gregory, Bishop of Rome, to convert the Saxons. In this he was successful and according to Fox he baptized ten thousand in the river Swall. He sought and obtained a conference with the Welsh Baptists near the border of Wales. The main point was that these primitive Christians should acknowledge the usurped authority of the Church of Rome. But these Baptists utterly refused to practice the traditions of Rome for the commandments of Christ, when this emissary of Rome threatened them with persecution. The Saxons shortly after invaded Wales, it is thought through the influence of Austin, and slaughtered incredible numbers. While infant baptism and the traditions of the son of perdition were enforced by the sword upon the low country and the rich and more fertile portions of the island, Welsh Baptists contend that the principles of the Gospel were maintained pure and unalloyed in the recesses of their mountainous principality, and all through the dark reign of Popery.

It seems that God had a regular chain of true and faithful witnesses in this country in every age, from the first introduction of Christianity to the present time, who never received nor acknowledged the Pope's supremacy; like the thousands and millions of the inhabitants of the vale of Piedmont, residing in rich valleys and recesses of the mountains, almost excluded from the intercourse of other countries, as though the all-wise Creator had made them on purpose, as place of safety for his children that would not bow the knee to Baal. Ben. Jones' P. A. Mon., p. 149.

Dr. Richard Davis, Bishop of Monmouth, said there was a vast difference between the Christianity of the ancient Britons and that mock Christianity introduced by Austin into England in 596, for the ancient Britons kept their Christianity pure, without any mixture of human tradition, as they received it from the disciples of Christ and from the Church of Rome when she was pure, adhering strictly to the rules of the word of God.

President Edwards of America, said: "In every age of this dark time (Popery) there appeared particular persons in all parts of Christendom who bore testimony against the corruptions and tyranny of the Church of Rome. There is no one age of Antichrist, even in the darkest times, but ecclesiastical historians mention by name those who manifested an abhorrence of the Pope and his idolatrous worship, and pleaded for the ancient purity of doctrine and worship. God was pleased to maintain an uninterrupted succession of many witnesses through the whole time in Britain as well as in Germany and France—private persons and ministers, some magistrates, and

persons of great distinction. And there were members in every age who were persecuted and put to death for this testimony.

The faith and discipline of the Scottish churches in Ireland were the same with the British churches and their friendship and communion reciprocal. The ordinances of the Gospel in both islands, at this time, were administered in their primitive mode. The venerable Bede says that the supremacy of Rome was unknown to the ancient Irish. The worship of saints and images was held in abhorrence, and no ceremonies used which were not strictly warranted by Scripture. All descriptions of people were not only allowed but desired to consult the sacred writings as their only rule of conduct.

In short, from what we have stated and the evidence produced by the learned Archbishop Usher, quoted by the Rev. William Hamilton, we have the strongest reason to conclude that these islands enjoyed the blessings of a pure enlightened piety, such as our Savior himself taught, uncembarrassed by any of the idle tenets of the Roman church.

When we cast our eyes on King Henry II advancing toward this devoted nation, bearing the bloody sword of war in one hand and the inquisitous bull of Pope Adrian in the other, we have one of the strongest arguments to prove that this was not originally an island of Popish saints and that the jurisdiction of Rome unquestionably was not established here. Edwards Hist. of Redemption, p. 205. Bede on Hist. Gent. Angl. Lib. 3, c. 27.

Our history of England and Ireland in this work has been very meager, for the reason that our authorities at hand afforded us very little information in relation to the progress of Christianity there; but finally procuring some important items upon that subject, we give it entire under the head of the sixteenth century, all of which being connected together will be interesting to our readers.

SEVENTEENTH CENTURY.

The reign of the Pope in England received a death blow in the seventeenth century, when Henry the VIII took an insult at the reproof of the Pope in consequence of his marriage; and being more thirsty for power vested in himself than a willingness to see others enjoy it, he was a fit instrument to make war with the Pope and all his clergy, which he did throughout his jurisdiction. He established an ecclesiastical hierarchy, with himself at the head, called the High Church or Church of England. He reformed some of the abuses of the clergy and some slight changes in Church government, all of which seemed to be aiding in the reformation that

was then going on, and the Baptists hailed it as the forerunner of better times, but to their great surprise it resulted in changing the old Roman inquisition for a new system of persecution, which was equally as formidable as the former. In the beginning of the seventeenth century we find the Church of England engaged in persecuting the Baptists with all the severity practiced by the mother church. The Baptists by this time had emerged from their state of obscurity and retirement, and their sentiments became public property. As the Reformation progressed the Baptists increased and Churches of their order established, and they began to worship publicly. Of the Churches established in these times, the following are said to exist until the present time: 1, Little Prescot, in 1633; 2, Deavonshire Square, in 1638; 3, Red Cross St., 1644; 4, Commercial Road, in 1657; 5, Milford, 1664; 6, Little Wilde St., 1691; 7, Maze Pond, 1692.

Many of the reformers suffered the same cruel fate with the Baptists during these times in England, many of them learned and eminent men, such as Baxter, How and Owen and Bunyan, Kiffin and Hewling, among the Baptists.

The Baptists, says Sir James McIntosh, "suffered more than any others under Charles II, because they had publicly professed the principles of religious liberty." It has been computed, says Orchard, that from the Restoration to the Revolution, seventy thousand persons suffered on account of religion, eight thousand persons were destroyed, and twelve million pounds sterling (sixty million dollars) were paid in fines.* Hayne's Bap. Denomination, pp. 51, 294.

We again resume the history of the German and Dutch Baptists in the seventeenth and eighteenth centuries. In 1633, it seems that the "Sociaians, with their pernicious charity, infected and divided these remaining Mennonite Churches, and on their ejection from Poland they flowed into this region of liberty and impregnated the waters of the sanctuary with the wormwood of their doctrines; consequently the Mennonites, to a great extent, have departed in various respects from the principles and maxims of their ancestors, and their primitive austerity and purity is greatly diminished, especially among the Waterlandians and Germans. Their opulence relaxed their severities, and they now, in 1750, with others, enjoy the sweets of this life and are as censurable as any Christian community. From the ascendancy of a national religion and love of the world, divisions arose in the seventeenth and eighteenth centuries which presented the interests at this period in a humiliating aspect. The gold has become dim. Those who retain the name, and we hope the piety of their ancestors, are calculated, says Mr. Ward, in 1820, at thirty thousand. Orchard's Hist., pp. 375, 376.

Mr. Benedict says: "I have followed the history of the German Anabaptists from 1524 till toward the close of the seventeenth century, a period of about one hundred and fifty years—have noticed every kind of impeachment which was brought against them by

their enemies, and am happy in being able to state that they were never accused of any personal misconduct. They continually challenged their accusers for proof of anything immoral or injurious in their conduct, but nothing of the kind was ever attempted."

We have traced the Baptist denomination from the time they dissented from the corrupt practices of the Church of Rome, in the second and third centuries, under the lead of Tertullian and Novatian, known by different names from time to time, but all bearing the same denominational character, and keeping the ordinances and discipline of the Church pure as it was received from the Apostle. In the fourth century they were severely persecuted by the Catholic party, and from that time down to the middle of the eighteenth century their road through time has been marked with the blood of their martyrs; and they, like their divine Master, when he was here on earth, had no place where they could lay their heads with safety for any great length of time, but when persecuted in one country they fled into another, and sowed the seeds of the gospel wherever they went until all the nations and isles of the Old World had heard the gospel of the Son of God. We have traced them through the reformation of the sixteenth century, separate and apart from the Church of Rome and the reforming parties, and now leave them in the nineteenth century scattered and maintaining their faith in most of the civilized nations of the Old World, and shall now notice their progress in the United States of America.

The history of the world as well as the history of Church all go to prove the wonderful purposes of God and deep designs of his infinite wisdom. For near fifty-five centuries of time he suffered this great continent of America to remain unknown and unexplored by civilized man, as though he designed it for some cherished purpose. As the time drew near when the man of sin should be shorn of his power, he caused a deep impression to rest upon the mind of the great explorer of the age that a great continent existed upon the globe that had never been brought to the knowledge of the European people. As the preparation of the world was nearing the time of the Reformation, simultaneously was going on the development of the New World and its advantages. Each purpose being fully consummated the New World began to be settled by the English, and the idea soon suggested itself to those who had become worn out with the oppression of the Church of England that a respite from their sufferings might be found in America. The first effort for this purpose and in this direction was made by persons who had dissented from the Church of England and had formed themselves into a separate interest while in that country. The sentiments and form of the Church polity were substantially the same as practiced by the sound Baptists of the Old World. Some years elapsed after they resolved on emigrating before they could procure such privileges from the English Government as they desired. Emigration had been flowing into the New World, among whom

were many of the people called Puritans in those times, and no doubt with a view of shunning the persecution of the Church of England. It seems that two of the principal men of the new interest formed by the dissenting party from the Church of England, were chosen to make the necessary arrangements for their exit, and after waiting three years on Parliament for a grant of liberty and land to settle upon, resolved on venturing the expedition without obtaining it, relying on the providence of God for their protection. They failed in procuring passage for the whole company; it was decided that Robinson, their main leader and preacher, should remain for the present in Holland, where they had settled for the sake of liberty, while Elder Brewster came with the rest to America, and the solemn advice given them by Mr. Robinson, on their parting, is well worthy the attention and imitation of any people, but too lengthy to insert here. They sailed on the 6th of September, 1620, and landed on Cape Cod November 11. They drew up a covenant for their civil government, which was signed by their principal men before they landed, numbering in all 101 souls. They had a tedious time to find a suitable place for settlement, but on December the 16th the ship came to the harbor called Plymouth, and then they had to build themselves houses to live in, in the midst of a cold wintry season, without any friend to assist or pity them. This proved to be an advantageous place for their settlement. A great sickness had, a few years before, laid this place desolate and had swept off most of the Indians for forty miles round, so that those that remained were glad of their help against the Narragansets, where the sickness did not reach, for here were fields already cleared for them, who had no teams for the purpose for several years after. Their exposure and poor accommodations during the winter following caused sickness to prevail among them, so that near one-half of their company died in six months. Yet they were wonderfully favored by Providence.

The next year they made a friendly treaty with the Indians, which lasted all their days. Mr. Robinson and most of his people were detained in Holland, until after a short sickness he died. Whether or no these people, after they dissented and separated from the Church of England, were baptized by immersion is not stated; but their doctrinal sentiments and church government, and their strenuous advocacy of religious freedom, show that they were Baptists in principle. The presumption is that they emigrated in their Church capacity. It seems that Brewster, their preacher, was not ordained to administer the ordinances. We suppose he was what we would call a licensed preacher. Mr. Backus says: "Though they took much pains, yet they never obtained a pastor here until Mr. Ralph Smith came over with the Salem Company in 1629, and not being wanted there, he came that year to Plymouth, and was their pastor about six years."

We quote from Backus: "After our fathers at Plymouth, through

great dangers and difficulties, had prepared the way, many who disliked the corruption and oppression in the Church of England made preparation for removal into this country. Mr. John White, a minister in Dorchester, England, prevailed with a number of wealthy men to write over to Roger Canant and others who were scattered in different places, to repair to Cape Ann, and they would send over money and goods to assist them in planting and fishing, and they did so with success, and on March 19, 1628, the council for the affairs of New England which lies between lines drawn three miles north of every part of Merrimac River, and three miles south of Massachusetts Bay, and extending west from the Atlantic Ocean to the South Sea. And they sent over Mr. John Endicott as governor of said people, who made Salem to be their chief town, and on March 4, 1629, King Charles granted the Massachusetts Charter, including all the lands before described, to be holden of him and his heirs and successors. And Mr. Francis Higginson and Samuel Skelton, with two other ministers and above three hundred persons with them, came over to Salem and gathered a church and ordained these two ministers on August 6, 1629, and also a ruling elder, and they received the right hand of fellowship the same day from the church at Plymouth. So early did they join with those here whom many had censured for separating from the Church of England in their native country. The ensuing year afforded large accessions to the New World; the greatest difficulties and privations in the settlement of the country had been overcome; consequently many of the dreaded sufferings had ceased, and people became influenced by other motives than religious freedom to seek a home in what was now termed New England, and among the large accession that were coming yearly were many preachers, some of whom, it seems, would have liked a modification of the rigorous practices of the Church of England, yet not prepared to throw off all the unscriptural practices of that ecclesiastical hierarchy. Churches were soon formed in different parts, possessing for a time but few of the objectionable features of the old interest, but many if not all of the churches formed by the latter emigrants retained infant baptism, the national church badge which always leads to the amalgamation of church and state where they are in the ascendancy. May 18, 1631, the general Court at Boston made a law that no man hereafter should be admitted as a freeman, to have a vote in their government, but a member in some of their churches. On September 4, 1633, arrived a ship in which came John Cotton, Thomas Hooker and Samuel Stone, ministers, and John Haynes, afterwards Governor of Massachusetts, and then of Connecticut. Mr. Cotton was soon settled in the ministry at Boston, where he had much influence both in the civil and ecclesiastical affairs of the country till he died. But Mr. Hooker could not agree with him in some things of great importance, though he did in others. Hooker favored the freedom of all men to vote in the affairs of government whether members of their churches or not.

Perhaps many of the rulers and leaders of those people were as wise and pious men as any who ever undertook to establish religion upon earth by human laws enforced by the sword of the magistrate; and the evils which they ran into ought to be imputed to that principle, and not to any others which they held that were agreeable to Gospel. It seems that at that time their persecutors in England were exerting their influence to bring these people again under their power in religious matters, and in defending themselves they advocated principles that were contrary to the Gospel and religious freedom, much against the will and approbation of many who had come here with the hope of obtaining full liberty of conscience and religious freedom. It was openly opposed by Mr. Roger Williams who had been a preacher in the new interest for several years at Plymouth and Salem, where the first emigrants formed churches. Mr. Williams, according to his own account, and good information from others, was born in Wales in the year 1599, was educated at the University of Oxford and was introduced into the ministry in the Church of England. But he soon found that he could not in conscience conform to many things in their worship; therefore he came over to this country and arrived at Boston in February, 1631, and in April he was called to preach at Salem; but as he had refused to commune with the Church at Boston and objected against the oaths they took when they came out of England, and the force in religious affairs which they exercised here, the Court at Boston wrote to Salem against him, upon which he went to Plymouth, where he preached above two years, and was highly esteemed by Governor Bradford and others. Mr. Skelton, the pastor at Salem was taken sick and Mr. Williams was invited there to preach in his place, and he obtained a dismission in the summer of 1633 and preached there till Skelton died, August 2, 1634, after which he was ordained in Salem. He had spoken against the meeting of ministers by themselves once a fortnight, fearing that it might grow in time to a presbytery or superintendency over the churches and greater defections soon follow. Mr. Williams preached openly against the act of the Boston Court declaring no man eligible to vote who were not members of their churches, for which the Governor and assistants convented him before them on April 30, but he refused to retract what he had done, and Mr. Cotton says, "The Court was forced to retract from their proceeding." Because Mr. Williams would not retract from his position, they, at their meeting in May, took from Salem some land, which they held until Mr. Williams should be given up, which was done the fall after, and when the Court met, March 3, 1636, they said, "It was proved to this Court that Marble Neck belonged to Salem." Mr. Williams remained steadfast, whereupon the Court preferred charges against him, in the following words: "Whereas, Mr. Roger Williams, one of the elders of the Church of Salem, hath broached and divulged divers new and dangerous doctrines against the authorities of magistrates, as also written letters of defamation

both of the magistrates and Churches here, and that before any conviction, and yet maintaineth the same, without any retraction, it is therefore ordered that the said Mr. Williams shall depart out of this jurisdiction within six weeks now next ensuing, which, if he neglect to perform, it shall be lawful for the Governor and two magistrates to send him to some place out of this jurisdiction, not to return any more without leave from the Court. As he did not go they sent for him to come to Boston, in January, 1639, but he sent an excuse for not coming, upon which they sent an officer to take him and convey him on board a ship bound for England; but when the officer got to Salem he had been gone three days. He first went to a place called Rehoboth, but Governor Winslow wrote to him that he was then within Plymouth colony, but if he would only go over the river he would be out of its bounds and be as free as themselves. And he readily did so and obtained a grant of land from the Narragansett Indians, where he began the first civil government upon earth that gave equal liberty of conscience. Though before he obtained it he says, "I was sorely tossed for fourteen weeks, in a bitter winter season, not knowing what bread and bed did mean." And in view of what great things which God had done for him, he called the place Providence.

We may reasonably suppose from the course pursued by Mr. Williams on his arrival in this country, in 1631, in refusing communion with the Church at Boston, and then preaching for the churches at Salem and Plymouth, that he considered them possessing fewer (if any) of the objectionable features of the Church of England; yet it is certain that he at this time had not been baptized by immersion, and it is probable that those two churches still favored sprinkling for baptism, and likely were afterward induced to submit to all the unscriptural, oppressive measures of the Church at Boston: One reason why we arrive at this conclusion is, the Salem Church giving up Mr. Williams to the Boston authorities, in consequence of which the lands that had been taken away from Salem were restored to them again. Mr. Williams was exiled in January, 1636, and after 14 weeks we hear of him occupying his own grant of land obtained from the Narragansett Indians. How wonderful are the dealings of God, and his ways past finding out! The sons of Jacob sold their brother Joseph and he was carried into Egypt a servant; and little did his brethren think that in a few years the subsistence of themselves and all their kindred would have to depend upon his wisdom and generosity; even so, little did the people of Boston think, when they were banishing Roger Williams and expecting him to be sent to England, that the hand of God was controlling this event and making use of Mr. Williams as an instrument to save the English settlers in the country from being destroyed by the Indians. Mr. Williams stood as a mediator for years between the white man and the red man. He soon acquired a knowledge of their language and advocated their rights to the soil against the

encroachments of the English nation, all of which had an influence with the Indians and secured to him their confidence. This was not all in which Mr. Williams was instrumental in accomplishing; he was the honored instrument in laying the foundation of a free government, and sowing religious freedom in this land. Mr. Williams' religious sentiments were strictly Baptist before he left England, but he was not identified with them by baptism until 1639, when the first Baptist church was formed in America, at a place called Providence, by Mr. Williams. Mr. Benedict says: "Its members were twelve in number, viz.: Roger Williams, Ezekiel Holliman, Stuckley Westcot, John Green, Richard Waterman, Thomas James, Robert Cole, William Carpenter, Francis Weston and Thomas Olney. These men were probably most of them heads of families, and it is reasonable to suppose that some of their companions were among the first members of the church. But upon this point no information can be obtained.

As the whole company in their own estimation were unbaptized, and as they knew of no administrator in the infant settlements to whom they could apply, they, with much propriety, hit upon the following expedient: Ezekiel Holliman, a man of gifts and piety, by the suffrages of the little company was appointed to baptize Mr. Williams, who in return baptized Holliman and the other ten.

Some of our writers have taken no little pains to apologize for this unusual transaction, but in my opinion, it was just such a course as all companies of believers who wish to form a church in such extraordinary circumstances should pursue. Any company of Christians may commence a church in gospel order, by their own mutual agreement, without reference to any other body; and this church has all power to appoint any one of their number, whether minister or layman, to commence anew the administration of gospel institutions. This is the Baptist doctrine of apostolic succession, which they prefer to receive from good men rather than through the polluted channels of the papal power.

In ordinary cases this is not advisable, and is but seldom done; but in such a state of banishment and exile, or in any condition of a similar nature, none need to hesitate to follow the example of the founder of this ancient community. This church was soon joined by twelve other persons who came to this new settlement, and abode in harmony and peace. Their names are not given, nor are we informed whether they came to them as members of Baptist churches from the mother country, or were baptized here after their arrival. Bur. Hist., p. 150.

It seems that nine years previous to the establishment of the first Baptist Church in America, the foundation was laid for their oppression. A large company of dissenters from the Church of England while on their way to the New World, the question was agitated in relation to the support of church and the ministry in this new region of country. The first question proposed, was, How shall

the ministers be maintained? It was ordered that houses be built for them speedily, at the public charge, and their salaries were established.

Mr. Benedict says, "This was the viper in embryo;" here was an importation and establishment in the settlements, of the odious doctrine of Church and State, which had thrown Europe into confusion, had caused rivers of blood to be shed, had crowded prisons with innocent victims, and had driven the pilgrims themselves who were now engaged in this mistaken legislation from all that was dear in their native homes. From these resolutions on board this floating vessel which by, subsequent acts, became a permanent law subjecting every citizen, whatever was his religious belief, to support the ministry of the established church, and to pay all the taxes which the dominant party might impose for their houses of worship, their ordinations and all their ecclesiastical affairs, proceeded the great mistake of the Puritan fathers, from which flowed the unrighteous system of compelling multitudes to support a religion and form of worship which they did not approve.

Having alluded to the first settlement of the people who were Baptists in sentiment, and to the organization of the first Baptist Church in America, at Providence, in Rhode Island, March, 1639, the number of members and the manner of its formation, with its progress for a time, have been already given. It seems from Benedict's history of the Baptists, that the church at Providence still exists, and after many churches being formed of members dismissed from her, in 1820 she numbered 648 members.

The second church in America was formed 1644, at Newport, in the same vicinity of country, consisting of twelve members. Elder John Clark, the founder of this church became its first minister. Mr. Clark seems to have been a very eminent man. He was a practicing physician before he became a Baptist; he left Massachusetts and came to Newport with a number of others for the sake of liberty of conscience. He was chosen by the people of the Colony to accompany Mr. Williams to England, to attend to their interests before Parliament. He remained the pastor of this church about ten years before he went to England. Elder Obadiah Holmes succeeded him as pastor of the church. In 1651, Messrs. Clark, Holmes and Crandall, by request of William Witler, visited a place in Massachusetts called Lynn. Witler being a brother and an old man, could not attend the church at Newport, and the next day being Sunday, they concluded to spend it in religious worship at his house; while Mr. Clark was preaching from Revelations iii: 10, two constables arrived and arrested them on a warrant issued by one Robert Bridges, and to appear before him on Monday at eight o'clock A. M. Mr. Clark and his associates submitted to the demands of the law, or the authorities that appeared on the face of the warrant, and next day was brought before the magistrates, who committed them to prison in Boston. About a fortnight after, the

Court of Assistants passed the following sentences against these persecuted men: That Mr. Clark should pay a fine of twenty pounds, and Mr. Holmes of thirty, and Mr. Crandall of five, or be publicly whipped! They all refused to pay their fines and were remanded back to prison. Some of Mr. Clark's friends paid his fine without his consent. Mr. Crandall was released upon his promise of appearing at their next court. But he was not informed of the time until it was over, and then they exacted his fine from the keeper of the prison. The only crime alledged against Mr. Crandall was his being in company with his brethren. Mr. Holmes was kept in prison until September, and then the sentence of the law was executed upon him in the most cruel and unfeeling manner. In the course of the trial against these worthy men, Mr. Clark defended himself and his brethren with so much ability, that the court found themselves much embarrassed. At length, (says Mr. Clark,) the Governor stepped up and told us we had denied infant baptism and being somewhat transported, told me I had deserved death, and said he would not have such trash brought into their jurisdiction; moreover, he said, you go up and down and secretly insinuate into those that are weak, but you can not maintain it before our ministers." To this challenge Mr. Clark on the next day sent from the prison a note of acceptance, which caused a long consultation between the authorities of State and church; when finally one of the magistrates informed Mr. Clark that a disputation was granted to be the next week. But on the Monday following, the clergy held a consultation, and made no small stir about the matter; for Mr. Clark had required full and free course in argument without being subjected to their laws. Those sprinklers saw that it was an easy thing to enforce their principles by law, but they feared a free discussion and full investigation of theirs; they finally withdrew, or gave a different version of the Governor's proposition, and declined the disputation. Mr. Holmes in his own narrative of his sufferings says he received thirty strokes with a three-corded whip. This he received on his bare back. He says that he received so much of the presence of the Lord in his soul, that notwithstanding, his friends told him the strokes were laid on with power; yet his pains and sufferings were light. And because some of his friends sympathized with him, and congratulated him on his great fortitude in bearing his punishment, two of them were apprehended; their names were John Speer and John Hazle, the latter was one of Mr. Holmes' brethren in Rohoboth, before he left the Puritans. Both of these men were condemned to receive ten lashes, or pay forty shillings apiece. The latter they could not do with a clear conscience, and were therefore preparing for such another scourging as they had seen and pitied in their brother Holmes. But their fines were paid without their knowledge and they released. Mr. Bachus says the only charge they could prove against them was that they took Mr. Holmes by the hand when he came from the whip-

ping post and blessed God for the strength He had given him. Mr. Hazle was upwards of sixty years old, and died a few days after he was released before he reached home.

It seems that the Church at Newport had adopted the practice of the laying on of hands on all baptized persons before coming to the Lord's table; and shortly after Mr. Holmes became their pastor, in 1656, a portion of the members became dissatisfied with that practice, and even other slight differences of opinion, and twenty-one of them broke off, and formed a new church. It seems that many persons imbibed this notion in the early settlements and Baptist progress in this country. We have no account of any but one Baptist Association in this colony of freedom, until 1843. That was called Warren; formed in 1767, containing thirty-six churches, 5,712 members in 1847.

We now come to notice the Baptists in Massachusetts; the first emigrants to America, most of them landed in the bounds of this colony and formed their settlement there. And notwithstanding it was the oppression of the Church of England that caused the most of them to seek a home in the New World, yet when they got there and found no higher power to control them, they soon conceived the idea of establishing a Puritan religious hierarchy; how common it is for people to complain of the faults and oppressions of others, when they are in power; but let them get into power themselves and very many of them will be guilty of the same acts that they have complained of in others. The Puritans who were oppressed in England became the oppressing party in America. Perhaps the largest portion of the Baptists that landed at Plymouth on finding there was no liberty there, soon left and went to Providence and Newport. Benedict says, the oldest church of the Baptist order in this State, is that at Swansea, on the southern side near to the Rhode Island line, which was formed in 1663. Two years after, viz.: in 1665, is the date of the first Baptist Church in Boston.

Thus it appears to have been over forty years from the landing of the Pilgrim fathers before the organization of any Baptist community in this ancient commonwealth. But during all this time, and from the first settlement of the colony there were individuals of this belief, and the constant fear of their influence was the source of alarming apprehensions to the ministers and rulers of these times.

Hansard Knollys, a Baptist preacher from the mother country, landed and tarried a while in Boston in 1638. In 1639, the same year in which the first church in Providence was founded, an attempt was made to form a church in Weymouth, a town about fourteen miles from Boston. John Speer, John Smith, Richard Sylvester, Ambrose Morton, Thomas Makepeace, and Robert Senthall were the principal actors in this design. They were all apprehended and arraigned before the General Court at Boston, on the 13th of March, 1639, where they were treated according to the order of the day. Smith, who was probably the most forward in the matter, was

fined twenty pounds and committed during the pleasure of the Court. Sylvester was fined twenty shillings and disfranchised. Morton was fined ten pounds, and committed to go to Mr. Mather for instruction. Makepeace was not fined, but had a modest hint of chastisement unless he reformed. Lenthal, it seems, compromised the matter with the Court for the present.

In 1640, Rev. Mr. Chauncy, a minister of the Pede-Baptist order, became an open advocate for the doctrine of immersion, but still held on to infants as proper subjects for the rite. This innovation, however, trifling as it was, made no little stir among the magistrates and elders of the Church. But President Dunstør, of Cambridge College, soon after this went much further, and openly renounced the whole system of infant baptism, but we have no account that he ever united with any Baptist Church. In 1644, a poor man by the name of Painter was suddenly turned Anabaptist (as they were still called by their enemies,) and for refusing to have his child baptized he was complained of to the Court, who, with judicial dignity, interposed their authority in the case in favor of the child, and because the poor man gave it as his opinion that infant baptism was an anti-Christian ordinance, he was tied up and whipped. Bach. Hist., by Benedict, page 370.

About this time Mr. Williams returned from England with the first charter for the Rhode Island colony. The members of Parliament had been informed of the sufferings and oppression of the Baptists by the Puritans in America, which caused twelve of them to join in a letter sent by Williams, addressed to the Governor, assistants and people of Massachusetts, exhorting them to lenient measures toward their dissenting brethren, and toward Mr. Williams in particular. But this appeal had no effect in mitigating the keenness of their resentment or the severity of their measures. No doubt this favor obtained by Mr. Williams from the home government, to establish a colony which would afford them an asylum in time of danger, emboldened them to advocate their sentiments more publicly. Mr. Winthrop says: About this time the Anabaptists increased and spread in Massachusetts. This increase was an alarming circumstance to the clergy and rulers of this colony, and was no doubt the cause of leading the General Court to pass the act for the suppression of this obnoxious sect, the words of which are given at length in Benedict's Hist., p. 370.

This seems to have been the first law that was made against the Baptists in the United States. It was passed November 13, 1644, about two months after Mr. Williams landed in Boston with his charter and letters to the authorities recommending lenity to their dissenting brethren. Two charges made in their manifesto, says Mr. Bachus, are true, viz., that the Baptists denied infant baptism and the ordinance of magistracy, or, as Baptists would express it, the use of secular force in religious affairs, but all the other slanderous invectives he declares are entirely without foundation. He further-

more asserts that he had diligently searched all the books, records and papers which he could find on all sides, and could not find an instance then (1777) of any real Baptist in Massachusetts being convicted of or suffering for any crime, except for the denying of infant baptism and the use of secular force in religious affairs. This declaration or manifesto, put forth by the Puritans, was the first excuse offered for driving the Baptists from their jurisdiction, but they had previously passed a law forbidding any one from entertaining strangers without a license from two magistrates. All classes of community fell under this prohibition. The men of business complained of it as hurtful to their trade, and a multitude of others as an encroachment on the rights of hospitality, which they were willing to exercise toward the houseless and benighted stranger who might seek shelter in the darkness of the night from the raging storm. This was all done to keep the Baptists, Quakers and Churchmen from teaching their sentiments in any part of the colony, either publicly or privately.

We have detailed many extraordinary acts of the Catholic Church during the dark ages in our history, but none to exceed this in invading the hospitality of the community against strangers of all kinds, whether destitute and suffering or otherwise. How fearful are the consequences of error in combating with truth, where they have not the secular power to aid them. The persecutions of Obadiah Holmes, John Clark and others, which took place under Puritan rule in Massachusetts, have already been given, and the formation of the first Baptist Church, in the vicinity of Boston, commands our attention next. The slaves of error and Antichrist have no other wisdom to conduct them but the wisdom of this world; and God has said, "The wrath of man shall praise him, and the remainder of wrath he will restrain." We see this verified at Boston, which led to the establishment of the Baptist Church in the neighborhood of that place. About the year 1655, one Thomas Gould, a man of very humble pretensions, with no official character of any kind, but a private member of a small country church, was by Divine Providence made the honored instrument in this hazardous and dangerous enterprise and the victim of all the sufferings and reproaches which it involved. He had become skeptical in relation to infant baptism, but had kept it to himself until at length he had a child born unto him; and if they (the Puritans) had then possessed the wisdom that experience since has taught their successors in the practice of infant baptism, to know that there was danger in undertaking to force those who doubt the propriety of the rite to comply therewith, they might have procrastinated the establishment of a Baptist Church in Boston for many years; but unlimited authority knows no bounds. The elders of the church, no doubt waiting impatiently for Mr. Gould to bring his child to baptism, concluded at length to notify him of his negligence, and desired him to meet them at the elder's house on the next day. Mr. Gould sent

them word that he had promised to go another way on the morrow, but he would come at any other time they would appoint. The matter lay so for two months, when they brought an allegation against him for withholding his child from baptism; to which Mr. Gould answered that he did not see any rule of Christ for it, for that ordinance belongs to such as can make profession of their faith as the Scripture doth plainly hold forth. A controversy in relation to the rite ensued and much altercation took place, but not to the convincing of Mr. Gould of his error. From Mr. Gould's own narrative of the matter given by Mr. Bachus, it seems that he conducted the controversy with a good deal of ability for over seven years, during which time it became notorious that he was a Baptist in principle, and the Baptists looked on him as favoring their cause, yet it seems that he had no settled plan for his future action. He says about this time some Baptists from England desired to hold a meeting at his house. *They* well understood how to manage cases of this kind from their own experience at home. The meetings were accordingly commenced, and on the 28th of May, 1665, the church was formed, consisting of Thomas Gould and eight others.

Mr. Bachus, by Benedict, says this little Anabaptist Church, consisting of only nine members, a part of whom were females and the rest illiterate ploughmen and mechanics, made full employment for the rulers of Massachusetts for several years. In a few months after the constitution of this little church, it became the chief subject of legislation and judicial proceedings at Boston for several years, and some of the members spent most of their time in courts and prisons; they were often fined and finally sentenced to banishment, which, however, they did not see fit to obey. It would take a volume, says Morgan Edwards, to contain an account of their sufferings for ten years.

Thus the Baptists continued to be exposed to persecution, by fines and imprisonment, until 1673, when Mr. John Leveret, who had always opposed the measures used against the Baptists, was chosen Governor, and they were permitted to enjoy their liberty for nearly six years. This Church maintained her existence and increased slowly, and in 1678 they resolved on building a place of worship in Boston, having for fourteen years been destitute of a house for public worship, during which time they met for worship in their dwelling houses in Charlestown, Boston and Noddle's Island (now East Boston.) Before the meeting house was finished Governor Leveret died, and former measures of severity were renewed against the Baptists. On the 15th of February, 1679, the church met in their house for the first time, but their enjoyment in this commodious sanctuary was of short duration, for on the following May the General Court, not finding any old law which would bear upon the case, enacted a new one to this effect: "That no person should erect or make use of a house for public worship, without

license from the public authorities, under the penalty that the house and land on which it stood should be forfeited to the use of the county, to be disposed of by the county treasurer by sale, or demolished, as the Court that gave judgment in the case should order." News of the proceedings having reached the powers at home, the King in due time wrote to the rulers here, requiring that *liberty of conscience* should be allowed to all Protestants, so as they might not be discountenanced in sharing in the government, much less that no good subject of his, for not agreeing in the congregational way, should by law be subjected to fines and forfeitures, or other incapacities for the same, which, said His Majesty, is a severity the more to be wondered at, whereas liberty of conscience was made a principal motive for your transportation into those parts.

But these obstinate and resolute defenders of Pedit-baptism yielded a very slow and reluctant compliance with this positive injunction from the throne. Deplorable, indeed, said Mr. Baehus, was the case of these brethren. They had been often reproached for meeting in *private houses*. "But since," said they, "we have, for our convenience, obtained a *public house*, on purpose for that use, we have become more offensive than before."

How long they were excluded from their own premises does not appear; but no doubt a number of months intervened before the news could go and the order of the King return from the mother country. But at length they got intimation of the King's letter in their favor; they were emboldened to enter their long deserted chapel. But only three or four times were they permitted to assemble before they were again called before the vexatious Court to answer for the high offence, and soon they found the doors nailed up and a paper put on them to this effect:

"All persons are to take notice, that by order of the Court, the doors of this house are shut up, and that they are inhibited to hold any meeting, or to open the doors thereof, without license from authority, till the General Court take further order, as they will answer the contrary at their peril. Dated at Boston, 8th May, 1680."

This was open resistance to the King's order, but no alternative remained but to submit. The next Lord's day they met in their yard, where they soon after erected a temporary covering. But on the next Lord's day when they came together, they found their doors had been opened, and their assemblies continued without interruption until the following May, when their leading men were again cited before the ever-watchful Assembly.

But our brethren took a bolder stand than they had done; they asserted their rights as freemen in religious matters, in accordance with the order of the King. They were finally dismissed under a charge from the Governor not to meet in their house again; and the Court agreed to suspend any further proceedings against them.

It seems that the authorities at Boston now began to discover that

the civil coercion had but little effect in checking the progress of the devotional services of the Baptists in Massachusetts, for when they dared not meet in public they continued to meet in private; and their zeal was by no means abated by the persecutions they were subjected to by the party in power.

The authorities gradually abated their rigorous measures until 1692, when all coercive measures ceased in Boston. And public feeling began gradually to grow in favor of those persecuted people, until the Puritans themselves, either through policy or otherwise, began to use a great deal of courtesy toward them. This feeling, it would seem, after continuing for over twenty years, became reciprocal, or the Baptists would not have permitted the co-operation of the Puritan ministers in the ordination of Mr. Callender to the ministry. Mr. Benedict says: "So wonderful was the change that had had already been effected in the public sentiment that Dr. Increase Mather, Cotton Mather, and Mr. John Webb, three principal clergymen of this town, of the Congregational order, at the request of the church, not only agreed to the settlement of Mr. Callender but performed the principal service on the occasion, and that, too, in the very house which had been once nailed up by the authorities of the town."

Other churches that had sprung into being in the country suffered much from persecution, as well as the Church in Boston. It seems that the increase of the Baptists now became more rapid, but no extraordinary in-gathering or revival among them until after the Rev. George Whitfield made his first visit to Boston—under whose labors arose what was called the "New Light Stir."

It seems that Mr. Whitfield taught his converts to throw aside tradition and take the word of God only as their guide in all matters of religious faith and practice. This, says Mr. Benedict, was in perfect coincidence with all Baptist teachings, and as was predicted by the more sagacious among the opposers of the revival, ultimately led thousands, among whom were many ministers, to embrace our views and enter our churches.

Mr. Whitfield made his first visit to the United States in 1740, shortly after which large accessions were made to the Baptist denomination, both by an increase to the old churches and the formation of new ones. Persecution having ceased for about fifty years in Massachusetts, some of the preachers and churches began to speculate upon new theories in religion and Mr. Condry, pastor of the First Baptist Church in Boston, was charged with holding the following sentiments by some of his brethren, viz.: as denying original sin or explaining away the corruption and depravity of human nature; as denying the doctrine of regeneration, or improperly mixing it with free agency and co-operation; as denying the agency or operation of the Holy Spirit as distinct from the operations of the human mind; as denying election and predestination, and as holding to falling from grace. These charges being made and

no satisfaction given, a portion of the members broke off and formed a new church on strict apostolic principles.

The increase of the Baptists in Boston has been very great during the present century. There were, in 1846, twelve Baptist churches in that city, eight of which, probably, were formed since the division between the Old and New School. From Benedict's account there were, in 1846, twelve Associations in the State, containing 236 churches and 30,389 members. All the Associations in this State have been formed since 1800. There were three churches formed in the seventeenth century and five others by the middle of the eighteenth century.

EIGHTEENTH CENTURY.

In Connecticut, the earliest operations of our denomination were commenced by a small colony from Rhode Island in the beginning of the eighteenth century. In 1705, a church was planted at a place called Groton, seven miles from New London. This remained the only Baptist Church in this province for about twenty years, when another church was constituted at New London. It seems that the first settlers in the country were Pedo-baptists, and then, as now, used all their influence to make their attendants believe that the Baptists were a very bad people religiously, and propagated errors of a bewitching and most dangerous character, and were aiming to subvert all the established forms of religion in the land, which had its influence for a time, but the *New Light Stir* came well nigh breaking up their ecclesiastical establishments. Divisions ensued, separate meetings were set up in many towns and parishes, Baptist principles took root almost everywhere, and many of the zealous New Lights, who began in Pedo-baptist errors, ended in embracing Baptist truth. From this, several churches were formed, and their piety and upright walk gave them an influence which overcome the prejudice that had been caused by the false impression made by their enemies. In 1789, their number had increased to thirty churches, in which were about twenty ministers. From this date the denomination began to increase much faster than it had done, so that in 1795, the number of churches had increased to sixty, the ministers to forty, and the communicants three thousand five hundred. Mr. Benedict says, "For the last thirty years the increase has been more rapid, so that there are now in the State a little over a hundred churches, and upward of sixteen thousand members. They had in 1847, five Associations, two of which were formed in the eighteenth century, the other three since."

The State of Vermont was not settled until about a century after

the landing of the Pilgrim fathers at Plymouth, except a small portion near that place. It was first settled by the Puritans who controlled everything in their own way, and were disposed to adopt the old legal measures in the support of religion, which had from the beginning been prevalent among the descendants of the Puritans. The first Baptist Church was formed in 1768; it arose out of a company of *Pedo-baptist Separates*, who were the first settlers of the country. It seems after the New Light Stir, that many of those in whom the chains of superstition had been broken by a thorough teaching of the spirit of truth, joined the Baptists, and of those was this church principally built. And to this, as in all other cases where churches were formed principally of those New Light converts, they held to open communion for a time, but it gradually gave place to the regular Baptist system.

In this State, the Free Will Baptists seem to have had a strong party, and the *Christian* society also, with all of whom open communion is a favorite dogma. Consequently it was some time before the regular Baptists became entirely purified from that contagion.

There are nine Associations in this State, five of which were formed in the eighteenth century, and the other four in the nineteenth century—the total number of churches was one hundred and twelve, with eighty-nine ministers, and ten thousand one hundred and eighty-one members in 1846.

The statistics that we are giving of the Baptists in the different States, are taken from Benedict's History of the Baptists, which is the latest work of the kind published, and, we presume, in relation to the northern and eastern States, may be regarded as substantially correct.

We design giving a distinct view of the progress and standing of our denomination, as far as it can be ascertained, up to the nineteenth century, so that their progress since that time can be easily compared with the former.

The first settlements in New Hampshire were for many years governed by the laws of Massachusetts, which prohibited public worship of any kind except Puritanism, and in accordance with *Pedo-baptist* practice, they made all sorts of ridicule and misrepresentations in relation to Baptist principles, and all this connected with their traditional sentiments caused the Baptists to be looked upon as a dangerous people, and not fit for civil society. A celebrated preacher of the Baptist order, and a few others of our community, were among the early settlers of the Old Granite State, yet they were soon dispersed, and no churches of the order of any permanent character, were gathered here for more than a century after. We find many incidents related, and said to have taken place in reference to the introduction of Baptist sentiments among the priest-ridden people of this State—too lengthy for our space, but sufficient to say that the Lord always prepares the way for the accomplishment of His purpose.

He find the first Baptist Church formed in New Hampshire was in 1755, but did not long maintain its standing. Another was formed in the year 1769, but after a few years it became extinct. In 1770, the cause began to grow very perceptibly, and the array of opposition increased, and the private character of our preachers was attacked in the most furious manner. The public prints were active in defaming the cause of our denomination. Such opposition nothing but the divine hand could overcome. But in these things lies the secret of the success of truth, the greater the opposition to be overcome, the greater the glory and the stronger the evidence that it is the God of Israel that giveth us the victory. In the month of June, 1770, Mr. Smith baptized in the towns of Nottingham, Brentwood and Stratham, thirty-eight persons. In 1780, Dr. Sheppard baptized forty-four persons in one day. In 1846, there were seven Associations in this State—all but one were formed in the nineteenth century—107 churches, 91 ministers and 9,320 members.

We now come to consider the history of our denomination in the State of Maine. This State contains more territory than all the other New England States together; its settlements have been gradual, and much of it remains yet unsettled. In Mr. Millet's history of the Baptists of Maine as given by Benedict, we have a brief account of their start and progress, as follows: "Baptist sentiments first appeared in Maine in 1681. At this time there was peace and prosperity in the province. The war-whoop was not heard, disputation and wrangling about claims and titles were at an end, and Massachusetts and Maine moved under the same form of Government. Massachusetts had spread over the province, not only her laws, but her religious intolerance. This spirit had already erected its battlements against the wild fanaticism of all sects who did not bow to its authority.

Kittery, the oldest town in the province, incorporated in 1647, was selected as the place first to raise a Baptist standard. The first avowal of Baptist sentiments tested the charity in the other sects. As in Massachusetts, so in Maine, the Congregationalists were recognized by law as the *Standing Order*. They viewed the Baptists in the light of religious fanatics, and regarded their doctrine and influence as deleterious to the welfare of both society and religion. It was soon, however, that in the town of Kittery there were several persons professing to be Baptists. Whence they came is now unknown. In the course of events an occasion offered them an opportunity of church communion, agreeable to their own theological views. The nearest Baptist Church was at Boston, Massachusetts, over which the Rev. Isaac Hull then presided. At the advice of Mr. Hull, these Baptists in Kittery united with his church. William Screvener being a man of more than ordinary talents and devotedly pious, he officiated as leader in their worship. The brethren in Kittery and in Boston were satisfied that the Great

Head of the Church had designed and called him to preach the gospel of Christ. He was accordingly licensed by the church in Boston, to exercise his gifts in Kittery, or elsewhere as the Providence of God might cast him.

The Baptists in Kittery being now blessed with a minister, and situated at so great a distance from Boston, deemed it expedient for their own spiritual advantage and for the cause of Christ in the new settlements, to unite in a separate church, but their desire was at once disappointed by the violence of opposition.

Moved by the same spiritual despotism which had disturbed the Baptists in Massachusetts, Mr. Woodbridge, the minister, and Mr. Huck, the magistrate, awakened prejudice and hatred against these conscientious disciples in Kittery. Slandering abuse and legalized tyranny was new to be endured by them. Church members suffered not alone, but those who assembled with them for worship were repeatedly summoned before the magistrate, and by him threatened with a fine of five shillings for every such offense in future.

Alarmed at the success of these incipient efforts of the Baptists, the General Assembly of the province took the business of oppression into their own hands. At the August session of the council, 1682, Mr. Scrivener was tried and placed under bonds for good behavior. Mr. Scrivener, regarding the precepts and examples of Christianity the only just rule of conduct, did not comply with the requisitions of this court. A fine was imposed upon him of ten pounds. All of these proceedings did not crush the spirit and zeal of Scrivener and his brethren in this place; for by the assistance of Elder Isaac Hull, of Boston, a Church of Christ was formed in gospel order in September, 1682. Storm and violence, fines and imprisonments were now experienced by this little band of disciples. Their sufferings and persecutions were so great that in less than one year from its organization the members became disheartened and overcome, and it dissolved, and the members became scattered "like sheep upon the mountains."

To avoid any further litigation and oppression, Mr. Scrivener, accompanied by his family and some of his suffering brethren, left the province and removed to South Carolina, where he gathered a Baptist Church together, which subsequently became a flourishing society.

The next Church formed in this State was in the year 1764. Pseudo-baptist principles reigned supreme for near eighty years, when the Lord caused a shaking among the dry bones in this great valley, under the prophecy or preaching of Elders Case and Potter. The current of public sentiment changed in favor of the Baptists, and Churches were formed in rapid succession in different parts of the State. The Baptists after this time were not harassed by civil process and fines, but continued to be slandered by their enemies as they always have been. In 1847, there were fourteen Associations in this State—all except two were formed in the nineteenth century;

one of the number is marked Old School—306 Churches, 231 ministers, and 21,686 members.

We will now take some notice of the Baptists in Nova Scotia and New Brunswick, which lies contiguous to the State of Maine. The Baptists made their appearance in these provinces late in the eighteenth century, and were generally, if not altogether, of the mixed communion type; and some of their early preachers were Pedobaptists, who assisted in constituting churches, ordaining ministers, and supplying churches. This state of things gradually wore out, and finally the Associations refused all churches, correspondence with them that would not forsake the practice. The churches and Associations that claim to be regular Baptists occupy a close communion position. Their strength in 1846 was two large Associations, one hundred and seventy churches, and about fourteen thousand members.

We now come to notice the progress of the Baptists in the great State of New York.

About the middle of the eighteenth century the Baptists began to spread into different parts of this State, although there were some Baptists collected together much earlier than the time above stated. Morgan Edwards, by Benedict, gives the following account of the first Baptist company that appeared in this State, viz.: William Wickenden of Providence, Rhode Island, during his ministry there, frequently preached in this city, where, at one time, as a reward for his services, he was imprisoned four months. At what time this event took place can not be ascertained; it must have been before 1669, for in that year Mr. Wickenden died. From this period we hear nothing of the Baptists here until about 1712, when Mr. Valentine Wightmon, of Groton, repaired to the place by the invitation of Mr. Nicholas Evers, and continued his visits about two years. His preaching place was Mr. Evers' house. Under his ministry many became serious, and some hopefully converted—their names are omitted. Some time in 1814 Mr. Wightmon baptized five women of the converts in the night, for fear of the mob, who had been very troublesome. While the event was going on the following text dropped into Mr. Evers' mind: "No man doeth anything in secret when he himself seeketh to be known openly." Accordingly he and the six brethren put off their design till morning, when Evers waited on the Governor (Burnet,) told the case and solicited protection, which the Governor granted, and was as good as his word, for he and many of the gentry came to the water side, and the rite was performed in peace. The Governor, as he stood by, was heard to say, "This is the ancient way of baptizing, and in my opinion much preferred to the practice of modern times."

The above twelve persons called Mr. Evers to preach for them, by whose ministry the audience so increased that a private house would not hold them. Accordingly they purchased a lot and built a meeting house on it some time in the year 1728.

The next company of Baptists is found at Oyster Bay, on Long

Island. The first discovery of any Baptists in this place was found about 1700, when one William Rhodes, an unordained minister of this order, began to preach here, having fled hither to avoid persecution, but from what place does not appear. By his ministry a number were converted, among whom was Robert Feeks, who, in 1724, was ordained pastor of the church, which had previously been organized by elders from Rhode Island. In 1741, Elder Feeks wrote to his brethren in Newport as follows: "God has begun a good work among us, which I hope he will carry on. There have been about seventeen added to our little band in about three weeks."

The third company of Baptists, as far as we are informed, commenced their operations in Dutchess county, about seventy or eighty miles above the city of New York, in Fishkill and a number of other places which lie between the Hudson river and the Connecticut line. Elders Dakin, Waldo and Bullock were the leaders in this region, which for many years was a distinguished resort for Baptists, when there were but few in any other part of the State. As it is only our purpose to notice the most important events which attended the settlement and organization of Baptist churches in the different States in early times, we must omit giving in detail their progress in this State, and only notice their increase from time to time.

Mr. Benedict says: "In 1790, the number of churches had increased to about sixty; there was something more than that number of ministers and the communicants were four thousand. For the next twenty years the increase was much more rapid; so that by 1812, the denomination showed an aggregate of 252 churches, 170 ministers, and 17,908 members.

When Allen's first Register was published in 1833, the churches had increased to about 600, the ministers to about that number, and the members to 60,000. In 1847, there were 45 Associations, 825 churches, 852 ministers and 88,615 members. The number of these that were Old School we have no means of knowing.

New Jersey was distinguished in early times for containing a number of old and very respectable churches and a number of ministers of eminence and high character. The first settlers, whether ministers or laymen, emigrated from Europe, and most from Wales.

According to Morgan Edwards' account of the early history of the denomination in the State, about 1660, some few Baptists were found among the early settlers, and by different arrivals they continued very slowly to increase for about thirty years, by which time they had gained sufficient strength to organize in a church capacity. As the first bill of rights, under the administration of Lord Berkeley and Sir George Cartaret, established full liberty of conscience to all religious sects that should behave well, this favorable feature in the government of this new colony induced many men of different opinions to flee from the oppression of other regions to enjoy the mild shade of religious toleration which, in the good old Jerseys, had always been enjoyed.

Middletown church. This body was formed in 1688, but of how many members does not appear. Piscataway church was organized in 1689, by the assistance of Rev. Thomas Keullingsworth, and was the second one formed in the State. As its records were destroyed in the revolutionary war, its early history is obscured. Cohansey Church was formed in 1690, partly of members that had emigrated from a Baptist Church in Ireland. The Baptists were never interrupted by the secular authorities in this State. We find there were three churches formed in this State in the seventeenth century. In 1845 her Associations were five, with thirty-five churches, one hundred and ten ministers, and twelve thousand and sixty-two members. Delaware River designated as Old School.

Pennsylvania was originally settled by the Quakers under the guidance of the famous William Penn, whose father was an English Baptist. The first Baptist emigrants to this State were from Rhode Island. Mr. Edwards says: "In 1684, Thomas Dungan removed from Rhode Island and settled at a place called Cold Springs, in Bucks county, between Bristol and Trenton. This Baptist preacher and pioneer was probably accompanied by associates of his own faith in his removal to what was then regarded as a long journey to the South. Here he founded a church of his own order, which in the end was absorbed by another company of Baptists. Elder Dungan's settlement in this colony was but three years after William Penn obtained his patent from Charles II, and one year after the death of the founder of the Rhode Island government. There were, says Dr. Samuel Jones, in 1707, but seven churches in North America, five of which were in this State. The Philadelphia Association was formed in that year. It seems that the Baptists received but little trouble in this State from the court or powers; their troubles were from a different source.

The Quakers, who were very numerous among the first settlers, fell into contention about doctrine, and division ensued; and part of them contended that the Scriptures taught baptism, and the Lord's Supper, and many of those fell into connection with the Baptists; and it is said the old order being in the ascendancy in the State or province, did persecute the Baptists and the other party. And a historian has said that only the Baptist denomination stands without being charged with persecuting. There appears to have been several different shades of Baptists in this State. The Mennonite Baptists had several churches in early time, and still exist in much greater numbers. The Tunkers, or Seventh-Day Baptists, came to this country from Holland early in the seventeenth century, and still exist. There are twenty regular (as they call themselves) Baptist Associations in this State, three hundred and forty-two churches, two hundred and seventy-nine ministers, and twenty-nine thousand one hundred and eight members. Old School not designated.

Delaware became an independent State in 1776; it contained three little counties, New Castle, Kent and Sussex; in New Castle

there was a Baptist Church as early as 1703; they settled near a place called Iron Hill; from thence their sentiments spread in different directions, and took root in other States. This society was from Wales, from which country they received frequent accessions for a good many years. Morgan Edwards in his history says: "We must cross the Atlantic and land in Wales, where it had its beginning in the following manner: In the spring of 1701 several Baptists in the counties of Pembroke and Caermartham resolved to go to America; and as one of the company, Thomas Griffeth, was a minister, they were advised to be constituted a church; they took the advice; the instrument of their confederation was in being in 1770, but is now lost or mislaid. The names of the confederates follow. These sixteen persons, which may be styled a *church emigrant*, met at Milford Haven, in the month of June, 1701, embarked on board the good ship William and Mary, and on the eighth of September following, landed in Philadelphia. The brethren there treated them courteously and advised them to settle about Pennepeck; thither they went and there they continued about a year and a half, during which time their church increased to thirty-seven. In 1703 they removed to Newcastle county and settled on what is called the Welsh tract, and built a small meeting house where the same house now occupied stands. The pulpit of this church was filled by men of Welsh extraction seventy years. The Baptist growth in this little State was about the same as in other parts of the country; churches were constituted from time to time, that when the Delaware Association was formed, which was previous to the year 1798, they numbered six churches; and Mr. Benedict says, in 1812, their number of members was four hundred and eighty. He reports them much reduced at the date of the publication of his last history, and as being but one Association in the State; and complains of their anti-mission spirit in hindering the fulfillment of the Savior's command to preach the gospel in all the world, to every creature as far as they can do it; and while they thus act they can never prosper. Consequently he supposes the success of Christ's Kingdom depends on human effort, a world-pleasing doctrine.

Maryland seems to have been a Catholic colony, and a hard soil for Baptist sentiments to take root. The first church of the Baptist denomination was formed at a place called Chestnut Ridge in the year 1742, and held to the principle of the *General Baptists*, and continued that principle and the laying on of hands for a number of years, when they were visited occasionally by preachers of the Particular Order, whose preaching produced a change in the sentiments of a portion of the members, who left the old body and formed themselves into a church, who afterwards joined the Philadelphia Association. There were churches formed in different parts or settlements, and in 1782 the Salisbury Association was formed, but the number of churches it contained we have no means of knowing.

Benedict says that in 1812 it contained fourteen churches, four ministers and eight hundred and sixty-nine members.

Noah Davis and Leonard Fletcher, of Philadelphia, were employed as domestic missionaries within its bounds many years since. They are said since to have come out against all institutions of the kind.

The Baltimore Association was formed in 1792, and comprised six churches. Baltimore and Washington and all the surrounding country were in the bounds of this Association. Benedict says: "The Baltimore community fell into the principles and practice of the the missionary age, in which it operated to a moderate extent until 1836. The famous *Black Rock Resolutions*, which a majority of delegates voted to adopt, threw them into trouble, and in the end rent the body asunder." This seems to have been the first formal declaration in this part of the country against those practices that were then filling, and afterwards did fill, many Baptist communities with bad men and unwarrantable practices; all of which have been adopted more for the purpose of pleasing men and making proselytes than to fulfill the divine injunction. The resolutions adopted at the Black Rock meeting, as given by Benedict, are as follows:

WHEREAS, a number of churches in this Association have departed from the practice of the same, by following cunningly devised fables, uniting with and encouraging others to unite in worldly societies, to the great grief of other churches of this body, and as there can not be any fellowship between principles so essentially different; therefore,

Resolved, That this Association cannot hold fellowship with such churches, and all that have done so be dropped from our minutes.

These resolutions set a precedent, no doubt, for other Baptists to follow, who were aggrieved by the same practice pursued by their brethren. Many of the churches and associations in the Western States had declared non-fellowship with those institutions some years previous to that.

The strength of the Baptists in Maryland in 1846, was four associations, forty-three churches, twenty-five ministers, and two thousand, four hundred and ninety-six members.

In the District of Columbia the Baptists took their start shortly after the government was established there. It was constituted May 7, 1802, in the hall of the Treasury Department, by the assistance of Elder Jeremiah Moore of Virginia, Lewis Richards of Baltimore, William Parkinson, then a chaplain to Congress, and Adam Freeman. Their number was six. The Church in Alexandria was constituted in 1803. There were five churches reported in 1846, with 673 members.

The colony of Virginia was settled so early as to receive the title of "Old Dominion;" yet our denomination gained but a small foothold until the eighteenth century. According to Morgan Edwards, in 1768, there were then but about ten Baptist churches in all parts

of Virginia. These were generally in the upper part of the State, between the Blue Ridge and waters of the Potomac. But they soon began to increase very rapidly, and by 1790, according to Aspleind's Register, the churches had increased to two hundred and ten, their ministers to about two hundred and fifty, and their communicants to twenty thousand; and in 1812 their numerical strength had increased to upwards of thirty-five thousand; and by the time the division took place on the Mission System their number had increased to upward of fifty-nine thousand.

Probably few if any of the original settlers in Virginia were Baptists, nor do we find any of this denomination in that part of the country until more than a century after its settlement. The accounts of their origin in the State vary, and the precise time is uncertain. The following is the most reliable: "In consequence of letters from Virginia, Robert Nordin and Thomas White were ordained in London, in May, 1714, and soon sailed for Virginia; but Mr. White died on the way and Mr. Nordin arrived in Virginia and gathered a church at a place called Barbee, in the county of the Isle of Wight. There were probably a number of Baptists settled in this place before the arrival of Nordin, by whose request and for the service of whom he and White were ordained and undertook the distant voyage, but who or how many these were, or how long they had been there, does not appear."

It seems that not a great while after this, there was a church constituted in the county of Surry, a portion of these churches emigrated to North Carolina, where they gained many large accessions. These were *General Baptists*, but shortly after they went to Carolina, they became identified with the Particular Order.

The next appearance of the Baptists in this State was in the northern part of it, in the counties of Berkley and Loudon; they occupied the ground afterwards occupied by the Regular Baptists. Between the years 1743 and 1756, three churches were gathered in these counties. Many circumstances took place that seemed to favor the spread of Baptist sentiments that would be interesting to the reader, but our limits forbid their insertion. The Separate Baptists began to flourish in Virginia about these times who seemed to be more offensive to the clergy of the religious sects than the Regulars were; the reasons assigned by historians, are, that the Regular Baptists had obtained a license from the General Court under the toleration laws of England for several counties, and the impression soon became common that their permit to preach was universal, or general, throughout the State; and another reason was, the Regulars were not considered as fanatical in their religious devotions. Churches were formed in different parts of the State, and about the year 1760, quite a reformation sprang up under the preaching of Mr. Thomas, who was a man of more than ordinary abilities in those times, and was very gifted and zealous in the cause of truth, and his labors were wonderfully blessed. The forebodings of a

display of God's power, in the salvation of sinners in this priest-ridden land, became now apparent. Cases are related by historians of several becoming deeply concerned about their souls' salvation, who had never before heard any Baptist preaching, but seemed to feel that there was something more necessary to constitute them true believers in Christ, than they had ever learned under their national form of religion; and hearing much said about those fanatical *New Lights*, as the Baptists were then called, and being fully tired and starving on the husks that the swine did eat, they concluded to go and hear for themselves, and some of them traveled what was then called a great distance, before they met with an opportunity of hearing this new doctrine; but when they heard it, it was like cold water to the thirsty, or news from a far country, it brought to their view a full, sufficient Savior—just such a one as suited their helpless and needy case.

Their preaching was blessed wherever they went, and large accessions were made to the churches and new ones formed, until the party in power became alarmed and aroused; fearing their craft was in danger, they called upon mobs and magistrates to come up to suppress this terrible heresy. Baptist preachers were often insulted and interrupted while preaching. It is said that Mr. Thomas was once taken from the stand while he was preaching, and dragged out of the house in a barbarous manner. At another time a malevolent fellow attempted to shoot him, but was hindered by the bystanders. The slanders and revilings he met with, says Mr. Edwards, were innumerable, and if we may judge of a man's prevalency against the devil by the rage of the devil's children, Thomas prevailed like a prince.

The Baptists continued to increase rapidly, and many eminent preachers were raised up among them. About 1770, churches were planted west of the Alleghany. Their increase was checked by the affairs of the Revolutionary war. Many were called to bear arms in defense of their country—which the Baptists never refused to do—and the destitute situation of many families caused the brethren left at home a great deal of care and attention, which was followed by a cold, lifeless time in religion, with both *Regulars* and *Separates*. In those days, before and after the war, the Baptists thought it no hardship to go fifty or a hundred miles to meeting, or to get a preacher to preach for them, and the people of their vicinity; all seemed to be alive to the cause of the Redeemer.

In 1774, an inquiry was made among the Separates whether or not all the offices mentioned in Eph. iv: 11, are now in use.

Two days were spent in debating the subject, and then its decision was deferred till the next meeting. This novel subject was discussed with warmth and interest, both in their assemblies, and during the recess of their session. Jeremiah Walker and Reuben Ford each one wrote a pamphlet—the first for, and the other against the proposed measure. Both of these men were followed by large

and respectable parties, and their productions were read in the meeting. But the apostolic succession by a large majority, finally prevailed, and Samuel Harris was solemnly invested with that high and dignified function. A new office now being created in the church, the duties of which not being set forth in the Scriptures, they must be defined by the church, and the manner of dealing with this high functionary must be defined also. The work assigned to this apostle, was to visit the churches for the purpose of performing, or, at least, superintending the work of ordination, and to set in order the things that are wanting, and he was ordered to report the success of his mission at the next Association. They ordered that if their apostle should transgress, he may be dealt with by any church where the transgression was committed, but must call help from two or three neighboring churches to inquire into the matter, and if by them found a transgressor, a general conference of all the churches should be called to restore or excommunicate him. The first report was rather unfavorable, and no successors were ever appointed.

The division that took place between the Regulars and Separates continued for about twenty years, notwithstanding efforts had been made for a union. In 1787, measures were taken by both parties for the adjustment of the difficulties, or disagreements. A committee of the Separates and a delegation from the Ketocton Association of Regulars met at a place called Dover Meeting House, in Goochland county, where the matter was discussed, and found that a large number of the Separates held to the same articles of faith that the Regulars did. They finally united upon the same articles of faith, and agreed henceforth to be called the United Baptist Church in Virginia.

The first settlers in this State were from England, and of the English Church. They enforced the same laws in Virginia in respect to religion, that ruled in the mother country, and if they never persecuted the Baptists and Quakers unto death, as the Puritans did in New England, yet they caused them to undergo great suffering and privations. According to Benedict, the first instance of actual imprisonment that took place in this State was in the county of Spottsylvania, on the 4th of June, 1768. John Walter, Lewis Craig, James Childs and others, were seized by the Sheriff and brought before the magistrates and bound to appear at court, which they did, and were sentenced to preach no more in the county or go to jail; the first proposition they refused, and the latter was forced upon them, and while they were going to the prison, they sang the hymn, "Broad is the road that leads to death," etc. This solemn procession and the undaunted manner in which these men bore their sentence, for no offense, produced a prodigious effect on all who witnessed the scene, and had a powerful reaction in favor of the cause for which they suffered. They lay in jail some of them four weeks, and some longer, but were all finally released without

restrictions. But during their confinement the jail yard was made a place of daily resort by the astonished and inquiring multitude, and where they heard the gospel of the Son of God preached through the grates of the prison, with such force and power that their prejudice was quelled and many of them became open advocates for the cause of truth. In this manner the persecution continued until thirty of their ministers were imprisoned, and some of them as often as four times, until at length they secured the favor of Patrick Henry, who, though a member of the State establishment, yet being always the friend of liberty, he espoused their cause and continued to be their unwavering friend until their complete emancipation was effected.

The Baptists in many parts of this State, after the war, rose in the ascendancy of any other religious denomination.

In 1847, there were thirty-six Associations, six hundred and sixty-four churches, four hundred and three ministers, and eighty-five thousand two hundred and thirty-nine members of the Baptist order in Virginia.

We now take a view of our denomination in North Carolina. According to Morgan Edwards, the first church which ever existed within its bounds, was gathered by one Paul Palmer, about the year 1727, at a place called Perquimas, on Chowan river, towards the northeast corner of the State. The second church was formed in 1742, in the county of Halifax. The third church seems to have been formed of a company of Separates from New England, and from the accounts given of their sentiments, they seem to have occupied the ground religiously that the Separate Baptists do to this day. The Separates increased very rapidly. The Sandy Creek Church was first formed of sixteen members, and in a short time, says Mr. Edwards, it increased to six hundred and six. The Sandy Creek Association was formed in 1758. The Kehukee Association of Regular Baptists was formed in 1765, which, with the Sandy Creek, have maintained their existence until now. These two Associations effected a union and became in full fellowship with each other in 1772. The Baptists in those days increased rapidly in all the colonies. Churches and Associations were formed in rapid succession in this State. The great revival in 1800 and some years after, increased their strength, so that their influence has been felt in every department of life. There were according to Benedict, in 1846, thirty-three Associations, six hundred and forty churches, four hundred and fourteen ministers, and thirty-eight thousand seven hundred and seventy-one members.

NINETEENTH CENTURY.

The early settlers in South Carolina, says Morgan Edwards, by Benedict, a considerable portion of them were Baptists. They came from the west of England with Lord Cardross and Mr. Blake, and from Piscataway, in the district of Maine. Of the former, some settled about Ashley and Cooper Rivers, others about the mouth of the Edisto River. The latter settled at a place called Summertown, on the Cooper River and at a small distance from Charleston. Here they were formed into a church under the care of Elder Screven, whither a number of his brethren fled from the intolerable laws of the New England Pedo-baptists. This church, which was called the Charleston Church, was formed in 1683. It is said by a writer that the Baptists from Piscataway settled here first, and had formed the church before their brethren from England arrived, and that the small body which had been formed, received considerable addition on their arrival. During the next ten years the most of the members had become located in the direction where the city of Charleston now stands, which made it necessary to remove the seat of the church to the town, where it still exists.

There were Baptists scattered through other settlements of the colony, and it is said by some historians that a church was formed of Baptists emigrating from England at the same time, which was called Euhaw.

It seems that Baptist principles in the colony, as in all other new countries, for a time progressed slowly, yet their foothold was permanent, and their impressions lasting. For nearly a century they had only increased to seven churches; but in twenty years after this period they had increased to sixty-six churches, forty-six ordained, and twenty-seven licensed preachers, and about four thousand communicants.

During the next twenty years their increase had more than doubled that of the former; and in 1833, near the time when the division took place on the mission system, Mr. Allen's Register makes the total of membership in this State, between twenty-eight and twenty-nine thousand.

According to Mr. Benedict, the number of Associations in 1846 were sixteen, four hundred and twenty churches, two hundred and thirty-four ministers and forty-two thousand one hundred and four members.

The first appearance of Baptists in Georgia was about the year 1757, in the country near Savannah. Some of them had emigrated from the mother country, and others seem to have been converts of Mr. Whitfield, who was operating and preaching in that place at that time. In 1772, according to Mr. Edwards, there were in the low countries of this colony as many as forty Baptist families, in

which were found about fifty baptized members, who had come hither from the mother country or from the other colonies.

The second company of Baptists came into this colony about 1770. It commenced its operations high up in the country. It spread over the region between Savannah and Augusta. This settlement of the denomination was made under the late Elder E. Botsford, an English emigrant, who spent a long life of usefulness in the cause of truth, and finished his course as pastor of the Church of Georgetown, South Carolina. It is said of him during his ministry in Georgia, that he visited many new settlements where Baptist preaching had hitherto been unknown; and on one occasion he was going to fill an appointment in one of these new settlements and fell in with a Mr. Savidge. He inquired of him the way to the place he wished to go, and received answers accordingly. Savidge says: "I suppose you are the minister who is to preach at Kiokee?"—(Savidge was a High Churchman.)

Mr. Botsford—"Yes, Sir. Will you go?"

Savidge—"No. I am not fond of the Baptists. They think nobody is baptized but themselves."

Botsford—"Have you been baptized?"

Savidge—"To be sure I have according to the rule."

Botsford—"How do you know?"

Savidge—"How do I know? Why my parents told me I was. That is the way I know."

Botsford—"Then you do not know only by the *information* of others."

After this short parley, the minister rode on and left his opponent to meditate on the short but peculiar interview. *How do you know?* kept running in his mind, and harrassed him continually until he came out fully on Baptist ground. He was baptized by Mr. Marshall, and immediately began to preach the same doctrine he had opposed.

Botsford's "how do you know?" Mr. Savidge used to say, first put him in a train of thinking, which ended in his conversion to the Baptist faith. The first church formed in this State is said to have been in 1772. It seems that the New Lights, who left the north about fifteen years before, and going south slowly, fired the country with their zeal and promulgated Baptist principles, as held by most Baptists in those days, had now reached this State, and under their preaching churches were formed in rapid succession. According to Mr. Benedict, the first Association in this State was formed in 1784, which was called the Georgia Association.

The Baptists met with no serious opposition in this State or in South Carolina, further than the influence of other denominations without the authority of law could affect them. It seems that the blacks who became Baptists in early times were persecuted by the whites, alleging that their assemblies were to concoct arrangements for insurrection. I find that Mr. Benedict has given a more

detailed account of the many divisions and splits in churches and Associations in this State on the mission system and benevolent institutions, than any of the old States; yet in his statistical tables he makes no distinction. The increase of the Baptist denomination in this State, since the date of the first Association, has been very rapid. In 1812 there were but four Associations, and in 1846 they had forty-six Associations, four hundred and fifty-eight churches, two hundred and forty-one ministers, and twenty-four thousand four hundred and forty-seven members. What proportion are Old School, we have no means of knowing at present, but if we receive information giving their strength, which we hope we shall, we will insert it.

Having gone through all the old States, we will now take the new States in rotation, beginning with Alabama. And as the Baptist denomination has taken its rise in this State within the present century, the events attending its progress are better known than those events in the older States were. The first church formed in this territory, according to Mr. Holcombs' history, was in 1810. There was but little increase until after 1816, when a continuous flood of emigration poured into the State, and in 1820 there were about fifty churches; in the next ten years they had increased to about two hundred churches, and ninety-five ministers, and about eight thousand members. According to Holcomb, the first Association formed in this State was in 1818, called the Cahawba Association. The increase since that time has been very rapid. In 1816 the number of Associations were thirty-one, seven hundred and ten churches, three hundred and one ministers, and forty-one thousand seven hundred and seventy-nine members.

Mississippi claims our attention next. The most authentic information that we have seen in relation to the time the first Baptist settlements were made, and the first church formed in this State, is in a number of articles written by J. G. Jones, published in the extra number of the *Messenger*, present volume, and as his account of this matter will be connected with the history, I shall give the statistics of the denomination as I find them given in Benedict's history.

The Mississippi Association was formed in 1807, but the increase of the Baptists in this State for some time was rather slow. According to Allen's Register, as late as 1833, there were but three Associations wholly in this State; the number was doubled in the next three years. In 1846 they had increased to twenty-four Associations, four hundred and fifty-eight churches, two hundred and forty-one ministers, and twenty-four thousand four hundred and forty-seven members.

The State of Florida, in 1846, contained two Associations, forty-six churches, twenty-three ministers, and one thousand seven hundred and six members.

Louisiana being first settled by Catholics, the Baptists were slow

in settling there. According to Allen's Register for 1833, the number of churches were sixteen, and the membership upwards of seven hundred. The Louisiana Association bears date from 1821. The number in 1846 had increased to six Associations, eighty-eight churches, fifty-nine ministers, and three thousand six hundred and nine members.

Arkansas. Our accounts of the settlement of the Baptists in this State and their progress are confined to a less period of time than twenty years. Spring River Association was formed in 1829. Mr. Benedict thinks the opposing party to missions have had things pretty much their own way. They had, in 1846, seven Associations, eighty Churches, forty-six ministers, and two thousand six hundred and fifty-five members.

Texas. Our historians give us no account of the time precisely, or at least no correct account of the formation of the first Baptist Church in this Republic. One account is that the first Association was formed in 1840. This organization, I presume, was the first of the New School or Mission party. Another account shows that the Union Association, which was of the Regular or Old School was formed in 1839; but the Regulars had a Church there years before that. If my memory serves me right, Elder Daniel Parker, of Illinois, with a number of his Baptist brethren, was organized as a church and emigrated to Texas, about the year 1830, and maintained their church organization in that country. Elder Garrison Greenwood, a Regular Baptist minister, emigrated from Illinois to Texas about the year 1833, and shared in the labors of the ministry with Elder Parker, and in 1838, when the Union Association was formed, they were eight churches strong. The strength of the Baptist community in this State was, in 1846, four Associations, fifty-seven churches, thirty-three ministers, and thirteen hundred and eighty-eight members.

Having passed through the Southern new States, we now return to the State of Tennessee. The Holston Association was the first formed in this State, which was in the year 1786; the churches were in the eastern part of the State, bordering on the line of North Carolina and Virginia. This is the only Association that was formed previous to the present century. Churches were formed in Middle Tennessee in the previous century, and increased very rapidly about the commencement of the present century. In 1822 their churches were one hundred and fifty, ministers one hundred and seventeen, and communicants a fraction over ten thousand. In 1846 they numbered forty-five Associations, seven hundred and ninety-eight churches, four hundred and ninety-one ministers, and forty-three thousand one hundred and fifty-seven members.

Kentucky. Many of the early settlers of this State were Baptists. Some came as early as 1775, and several Baptist ministers, among whom were the late John Taylor and Lewis Lunsford. After visiting the new settlements and preaching for them they returned

to Virginia without constituting any churches. About 1781 several Baptist preachers and many brethren migrated to this new country. A journey from Virginia to Kentucky was at that time a tedious and hazardous business, and many lost their lives in the attempt. The church at Gilbert's Creek was organized in Spottsylvania county, Virginia, under the pastoral charge of Lewis Craig, and removed in a colony to Gilbert's Creek, south of Kentucky river, according to Aspleind, in 1783. Several other churches were formed in quick succession, so that at the close of 1785 there were three Associations, twelve churches and thirteen ministers, among whom was the late Ambrose Dudley. The Regulars and Separates both settled in this State in early times, and the same scenes which were enacted in Virginia and North Carolina took place here. The Elkhorn and South Kentucky embraced the substance of the two parties. By these bodies a reconciliation and union was effected. The meeting for this purpose was held at Howard's Creek Meeting House, in Clark county, in 1801. A. Dudley, J. Price, J. Redding, D. Barrow and R. Elkin represented the Regulars; D. Ramey, Thomas J. Clinton, M. Bledsoe and S. Johnson the Separates. When the union was effected the term *United Baptists* was agreed upon as a substitute for the old names, by which name the larger portion of the churches and Associations were called for many years. In 1812, according to Benedict, there were in this State thirteen Associations, two hundred and sixty-three churches, one hundred and forty-eight ministers and a fraction over seventeen thousand members. Allen's Register for 1836 makes the Baptist communicants over thirty-five thousand. The increase for the succeeding ten years seems to have been very great. In 1846 she numbered fifty-eight Associations, nine hundred and four churches, five hundred and sixty-two ministers, and sixty-eight thousand eight hundred and eleven members.

Missouri. It seems that a number of Baptist families emigrated from the Carolinas and Kentucky in early times, while the country yet belonged to Spain, and their preachers were often threatened with the *Calaboza*, the Spanish prison, but through the lenity of the commandentes, they were permitted to escape. Their first Association bears date 1816, which was called Bethel. It was constituted in Cape Girardeau county. Since that time they have increased rapidly. According to Allen's Register for 1833, the Baptist communicants were about five thousand. In 1846 they had thirty-four Associations, five hundred and eleven churches, three hundred and twelve ministers and twenty-two thousand one hundred and ninety-one members.

Iowa. Our information in relation to Baptist affairs in this State is very limited. The first church constituted in this State was in the year 1836, which was Big Creek; its number of members was sixteen. These were Regular Baptists opposed to missions on the new patent plan. In 1840 the Des Moines River Association was formed with five churches, all Old School, and in 1858 contained

ten churches and over two hundred members. In 1846 there were but three Associations, two of which were favorable to missions. Their whole number of churches were fifty, ministers thirty-two and members one thousand one hundred and forty-eight. There have been several Associations formed in that State since, but their statistics we have not got. The Baptist communities in Iowa and Wisconsin have been formed since the division or separation between the Old and New Schools, and most of the churches and Associations are of the New School, whose history we are not anxious to write; yet we know that the Old School has one Association in this State, and think that it is the Northwestern, but we have no late statistics of her strength and standing.

Illinois. There were Baptists among the first settlers in this northwestern territory of Illinois, and it is said that churches were formed in the previous century. There were Associations formed in this country early in the present century.

The only work that I have seen containing a history of the Illinois Baptists is Mr. Benedict's. He has given it, no doubt, according to the best information he could obtain, and the general progress of the denomination, as given by him, is pretty correct; but from what Mr. Benedict has given, it would be rather hard to ascertain what proportion of the Baptists were Old School and what proportion were New School. I have quite a general knowledge of the progress of the Baptists in this State, having settled there in the year 1817, and remained there until 1849. Besides, Elder Peter Long, editor of the *Western Evangelist*, has furnished me with a list of the Old School Associations and their probable strength.

The opposition to the mission system took place among the Illinois Baptists in early times, and the progress of the New School for many years was not equal to that of the Old School or Regulars. The Regulars, from time to time, had their revivals and times of prosperity, and their increase, for a sparsely settled country, during those revivals, was very great. The Muddy River Association, in the years 1826 and 1827, experienced the out-pouring of God's spirit in the salvation of sinners to a very extraordinary degree.

The East Fork church, in the year —25, if my memory serves me right, reported seventeen members to the Association, and the next year she reported one hundred; and the increase in other churches was very great. In 1840 a revival took place in the Salem Association, in the Military Tract, and a great many of the churches received large accessions of new converts. All of those revivals were under the preaching of salvation by grace and not of works.

Elder P. Long has furnished us with the number of Associations, but not the number of churches that belong to each.

We will give the names of the different Associations, and the date of their organization where it is known:

The Illinois Association was formed in 1809, which was the first in the State. Southern Illinois—Muddy River, 1819. Bethel, 1829.

Bethel, united, claim to be old School. Little Wabash, 1823. Little Fork, Wabash District, 1809. Okaw—two Associations of this name, both Old School, —. Kaskaskia, 1830. Vermilion, —. Sangamon, 1823. Spoon River, 1830. Morgan, 1830. Salem, 1835. Northwestern, —. Mount Gilead, 1836. Concord, about the same time. Sandy Creek, about 1837.

The Associations on the east part of the State may contain some churches located in Indiana, but there are six or more unassociated churches in Illinois.

Elder Long thinks it not unreasonable to compute the number of communicants of the Old School Baptist order in this State at 5,000. Mr. Benedict has put the whole number of Associations in Illinois at thirty-nine, and we see that twenty of them are Old School. This is the only State in which we have been able to give the strength of the Old School Baptists, and we find in proportion to the whole number that the Old School have as many Associations as the New School; but whether the Old School will compare as well in other States as they do in Illinois, is uncertain; some will not, I think, while others may overreach it.

Indiana. In this State we have no means by which we can show what proportion of the Baptists are Old School.

In reading Benedict's history of the Baptists in this State, we are sometimes driven to the conclusion that certain Associations are Old School from the cool and unfavorable manner in which he speaks of them. The first Association formed in this State was the White Water Association, organized in 1809. And the progress of the Baptist cause in this State up to the present time has certainly been very flattering, and we are very sorry that we are not able to state what proportion of them are Old School. The opposition to the mission system commenced about the same time that it did in Illinois. The numerical strength of the whole denomination in 1846 was forty-two Associations, five hundred and ninety-five churches, three hundred and ninety-three ministers and twenty-five thousand three hundred and ninety-four members.

Ohio. There was a company of Baptists commenced a settlement at the mouth of the Little Miami river about the year 1789. They made a practice of meeting together for religious worship, and having no preacher among them, the male members conducted the meetings by turns. In 1790 they were visited by Elder Stephen Gano, of Providence, Rhode Island, who formed the little company into a church, which was the first of any denomination raised north of the Ohio river, in the country then called the Northwestern Territory.

The Miami Association was formed in 1797, which stands first on the list of Associations formed in this State. This State, in 1846, had thirty-eight Associations, six hundred and nine churches, four hundred and seven ministers and twenty-nine thousand nine hundred and seventy-five members.

Michigan. The first Baptist settlements made in this State was in 1821, and the next year they were formed into a church.

The Michigan Association was formed in 1827, which was the first formed in this State. In 1846 the Baptist denomination numbered ten Associations, one hundred and sixty-six churches, one hundred and seventeen ministers and eight thousand four hundred and thirty-three members.

The Old School Baptists in California are few and very much scattered. We have four organized churches; the first was constituted in August, 1854, the second in August, 1855, and the other two in the present year.

We have no statistics from Oregon, but we may receive something from there before we close.

While searching for information relative to the settlement and progress of the Baptists in the United States of America, we have found some statistics showing the strength and number of the Baptists in different parts of the Old World. This account is taken from Benedict, compiled about 1857. There were at that time in Great Britain and Ireland forty-four Associations, eighteen hundred churches, thirteen hundred and seventy-two ministers and one hundred and forty thousand members. In France, Germany and other parts of Europe, they have formed no Associations, yet they have thirty-two churches, fifty-four ministers and two thousand three hundred and seventy-five members. Mennonites, a people who still adhere to the plan of doctrine and practice, drawn entirely from the Separates by Menno, about the year 1536, which was approbated by the scattered Baptists in the German provinces. They have in Europe ten Associations, three hundred churches, four hundred ministers and thirty thousand members. Liberia, eight churches, eight ministers, and five hundred and sixty-four members. In other parts of Africa, that quarter of the globe where Christianity flourished so extensively in the early centuries of the Christian era, is now found to contain only ten churches, ten ministers and five hundred and sixteen members to bear testimony to the truth of the gospel as preached there by the Apostles. Bengal has twenty churches, sixty-one ministers and twelve hundred and seven members. In other parts of Asia, seventy-six churches, thirty-four ministers and seven thousand and twenty-nine members. Jamaica and other West India islands, here it was where the missionaries, in 1844, according to Mr. Weston, were preaching the *leadership* and *ticket* system to make converts. They have ninety-eight churches, one hundred and forty-six ministers and thirty-six thousand three hundred and ninety members.

The grand total of Baptists throughout the whole world is as follows: United States and British Provinces, six hundred and fourteen Associations, ten thousand nine hundred and fourteen churches, seven thousand three hundred and seventy-nine ministers and seven hundred and seventy-six thousand three hundred and seventy-one

members. Minor parties in British Provinces and United States, four thousand eight hundred and twelve churches, three thousand eight hundred and ninety-six ministers and four hundred and twenty-two thousand eight hundred and eighty-three members. Foreign Baptists, fifty-six Associations, two thousand three hundred and forty-four churches, two thousand and eighty-five ministers and two hundred and eighteen thousand and eighty-one members. Grand total, six hundred and seventy Associations, eighteen thousand and seventy churches, thirteen thousand three hundred and fifty-seven ministers and one million four hundred and seventeen thousand three hundred and thirty-five members.

There seems to be no division among the foreign Baptists on the subject of the mission system. They are divided into two parties on doctrinal sentiments. One party took the name of Particular Baptists, and the other took the name of General Baptists. The former seems to occupy pretty much the same ground on doctrine that the Regulars do here.

Having finished our history of the church from the Apostles down to the present time, with all her ordinances and practices unchanged as found and described in the first and second centuries, we find to exist in the nineteenth century called and known by the name of the Baptist Church of Jesus Christ. It is not the *name* that identifies us with the church established by Christ and his Apostles, but our *faith* and *practice*. We have shown that a people of this character have existed in every century of the christian era, separate and apart from the Roman and Greek hierarchies.

We now, by way of recapitulation, call the attention of the reader to the first digressions of the church from the gospel rule of faith and practice as given by the Apostles. In very early time the Judaizing teachers made an effort to blend Judaism with the gospel by insisting that the believing Gentiles should be circumcised. This soon had such an effect on the church at Antioch that the Apostles at Jerusalem had to be consulted before it could be checked. Paul after this said: "The mystery of iniquity doth already work." 2 Titus ii: 7. After the Apostles were gathered to their fathers, while persecution raged, professors of Christianity adhered strictly to the injunctions of Christ and his Apostles; but during the time from the first to the middle of the second century several tolerant princes followed in swift succession; consequently the persecution of the followers of Christ ceased for a time, and Christianity became popular, and a desire among the clergy to excel, which growing evil, by the middle of the third century, prepared the church to submit to a change in the order of the gospel ministry. The officers formerly known by the name of Elder, Bishop or Presbyter (terms exactly synonymous in the New Testament) became now distinguished by the elevation of the Bishop above his brethren, and each of the above terms was carried out into a distinction of places in the Christian Church. Out of this grew a kind of deputy priesthood or

presbytership, who were sent by the Bishop to hold evening or other services in the bounds of his church or diocese. This, with the charge of the baptistery, gave importance to his station and office. From this proceeded the system of Associations of ministers and churches, which at first were formed in Greece, but soon became common throughout the empire. The different orders of the ministry now began to use their influence to make the people believe that *they* succeeded to the character, rights and privileges of the Jewish priesthood. So far as those ministers were successful, they opened a door to the adoption of every abrogated rite; and one evidence of their success soon appeared in the *adundance of wealth* conferred on the clergy. Orchard, page 29.

To cover all this assumption with the appearance of justice and reason, they published new doctrines concerning the nature of the church and episcopal dignity. One of the principal authors of this change in the government of the church was Cyprian, Bishop of Carthage (A. D. 254.) Every barrier and safeguard to the church was now torn down, and all her power and authority assumed by the clergy. Usurpations from time to time ensued, which opened a wider door for vice and corruption.

The latter part of the third century seems to have been filled up with a train of incidents which prepared the way for the development of the seven-headed and ten-horned beast. Constantine, coming to the throne early in the fourth century, accelerated its progress by granting extraordinary privileges to the clergy by law, which effected a union with church and state.

These corruptions were disapproved by a great many churches and several very learned and eminent ministers. Tertullian, a bishop of the Church in Carthage, in Africa, dissented from those corruptions. Tertullian left the old interest and united himself to a people called the Montanists, the followers of one *Montanees*, who dissented from the Church at Carthage. He disapproved the corruptions of the Alexandrian school. A separate congregation of these people was formed by Tertullian in Carthage, which continued two hundred years.

About the middle of the third century Novatian, a presbyter in the Church of Rome, dissented from those corruptions, and set up a separate interest, which was successful and was known for centuries by his name; all of which have been shown in the forepart of this work.

We perceive that when the great body of those professing Christianity began to deface the old landmarks, and dig down the gospel altars and set up new ones, the work of man's hands, that God reserved a few to himself that would not bow the knee to Baal.

In the beginning of the nineteenth century we find in America, among the people called Baptists, all the ordinances and visible attributes of the Church of Christ. The leaven of popularity and desire to make gain of godliness might have been at work among

some of the ministers and churches, but in relation to the ordinances (baptism in particular) we consider them more sound and correct in their views of its true import and design than the church was at the end of the second century; but how the gold has become dim.

Early in the nineteenth century two plans for missionary operations were adopted by the Baptists. One they called the Foreign Mission Society or Board of Foreign Missions. Its appellation indicated its objects. The other was called the Home Mission Society or Board of Home Missions. The former in the year 1814, and the latter in 1832. The ostensible objects, as declared by themselves, were to raise funds to send the gospel to the heathen, and to furnish the more destitute parts of America with a settled ministry. To accomplish these purposes a stipulated salary to preachers was inevitable. Here was a stimulus, not only the preachers already in the service, to refuse to preach without a salary but to corrupt the new who considered it more popular and easier to preach for a living than to *grub* for it. To reform their outward practices and identify them with the church, and then such a mission to some foreign land where they thought opportunity might offer for some good speculation in pecuniary affairs, beside the consideration of their salary. The establishment of those mission systems opened the way to fill the church with the same corruptions that followed the act of Constantine in the fourth century, enjoining salaries to be paid to preachers out of the public treasury. All history shows that a salaried ministry have proved a curse to the church. It did in the fourth century, which subsequent developments abundantly proved. The same cause almost universally produces the same effects. In less than thirty years after the establishment of those unscriptural mission systems, we see the Baptist Church, the only church that had any claim to be the Church of Christ, torn to pieces and divided in consequence of the corruptions growing out of the mission system. Hence we see them divided and maintaining separate organizations, known by the name of Old School and New School, which division, to all appearance, will be as lasting as the separation of Novatian and his followers from the Church of Rome in the third century.

From the time that preaching the gospel became a trade and performed for a certain salary, as enjoined by Constantine in the fourth century, to the time that Pope Gregory declared himself universal bishop and placed himself at the head of both church and state, was a little over two centuries, at which time the man of sin became fully invested with the powers of Antichrist.

Now when we come to consider how far the salaried priesthood of the nineteenth century and the friends of the missionary enterprise have swerved from the gospel rule and defaced the old landmarks, in the short period of a half century, and have got the foundation laid for their systems and many of them in full blast to make proslaves and money, such as protracted and camp meetings and anxious

benches, and preaching that salvation depends upon the act of the creature, and that it is the gospel that saves sinners; these made up the process for the accomplishment of the former, and they have sent forth a host of the most adroit beggars to accomplish the latter. All these things considered, and the prospect of their connection with other denominations who are engaged in the same effort and enterprise, may we not fear that in less than two centuries the formation of the second beast that is to arise out of the earth will be fully accomplished and prepared to exercise all the power of the first beast?

We now proceed to notice some of the corruptions that have appeared under this system in less than a century. The English Baptists formed a Foreign Mission Society about the first of the nineteenth century, and under the patronage of which a host of missionaries have been sent out to convert the heathen, and their reports from time to time have been very flattering, and some of them, as well as the American missionaries, have made an estimate of the amount of money it would take to convert the world, and for the speedy accomplishment of the object the English missionaries in the West India Islands adopted the leadership and ticket system. And as our readers may fully understand the workings of this system, we here give an extract from Mr. Weston's letter, published in a New School paper in 1842, and republished in the "Signs of the Times," vol. 10, No. 16, p. 125. Mr. Weston was stationed in the Island of Jamaica, and after the introductory part of his letter, he says:

"When I arrived in the Island in January, 1840, I visited several of the missionaries, and inquired of them for a place where I could be usefully stationed. After a few weeks one of them told me had lately purchased premises in the interior of the Island for a station, and he would like to have me take it and labor for him. I did so. Previously, however, to my going there, while at his house, I had an opportunity of witnessing the manner of examining candidates for baptism, which seemed to me exceedingly novel. Yet I put such implicit confidence in missionaries that I did not dare to question its correctness.

"I observed that while he was questioning the candidates, a man stood by whom he called leader, and that when the candidate could not readily answer the questions the leader answered for the candidate. I also observed that several who could not readily answer the questions were for a time rejected; and upon their returning afterwards and telling him that they could answer the questions now, he would further interrogate them and accept them for baptism. I noticed that none of the candidates said anything about being born again. Nor was the question asked them. None told about their wicked hearts, but all began by saying, 'Me feel well since the leader set me off.'

'I went to my station quite ignorant, knowing simply that these

men were called 'leaders,' and that the people had 'tickets,' some called 'inquirer' and some called 'member' tickets; and that the people brought these tickets to the missionary every month, and had them marked, and then each paid twelve and a half cents.

"Being told that these tickets were used to make the people feel under obligations to support the preaching of the gospel, and also to see that they were regularly at meeting every month, I went on with the ticket system.

"After a time I found that the people understood the tickets very different from what the missionaries did. The people supposed them to be a passport to heaven. This I first ascertained from an old man, who one Monday morning came to me early, saying, in great earnestness, 'Massa Minister, me lose me ticket yesterday; me want new ticket. Me give Massa Minister all me money.'

"I replied I would give him a new one the next month, when I exchanged or marked them again.

"'Oh! Massa Minister, perhaps me die before den. Massa Minister, me *must* have a ticket. Do, good Minister.'

"I now began to inquire the use of tickets, and found that when one died a friend put the ticket into the coffin, so that if any one disputed his right to heaven he had only to present his ticket and pass in. On being satisfied of this use of the ticket, by conversation with different members, I was horror-struck; but more so on hearing that the missionaries knew that the tickets were so used.

"In a little time one of my deacons brought a man to me to be 'set off,' informing me that he had rather be set off by the minister than by the leader. I told him I did not know what he meant. He said I must kneel down and teach him to pray. Accordingly I kneeled, and prayed that he might become a good man and give his heart to God.

"When I arose from my knees I observed that the candidate did not rise. The deacon finding that I, being an American, did not understand their religion, took the candidate by the hand and raised him up, saying, 'In the name of the Father, Son and Holy Ghost, I raise you to newness of life.'

"I asked, 'Is this what you call being set off?'

"He replied, 'Yes.'

"'But is this what you call being born again?'

"'Yes—is not this it, minister?'

"The reader can little imagine my feelings at this moment.

"It now rushed to my mind that when I earnestly pressed upon my people the necessity of being born again, there had been much call for new 'inquirer tickets.' These they have as soon as set off by the leader.

"Upon further conversation with my deacon, my mind was disabused concerning this soul destroying system, which the missionaries had been supporting and I had been allowing.

"I immediately called upon other leaders, and found by them

that I was not mistaken in my fears. I saw more and more of the evils of this system. As soon as I had an opportunity, I conversed with the missionaries. They all tried to evade my inquiries and remarks, but all, as one, eventually acknowledged the practice of the system, and endeavored to support it on the ground of its bringing so many within the pale of the church!

"The next Lord's day after the above incidents, I preached to my people with a burdened heart. I told them plainly, and I think feelingly, that this setting off and giving tickets would never gain them admission into heaven. I endeavored to show them more clearly the nature of the new birth, etc. After meeting, the chief members of the church held a long consultation, and then came to me, saying: 'Massa Minister, it never do to preach so here in Jamaica. It may do to preach so in America, but it never do to preach so here in Jamaica. English religion and American religion no like.'

"I told them that the religion which I had preached was the religion of the Bible—of that Bible by which we must all be judged. And we could not answer for other people and other missionaries. And though all the original members of my church, (three hundred and seventy-five) had been members of other churches, they had never heard the like before. And they could not be convinced but that American religion was wrong and English right.

"Another objection, said they: "Massa Minister never have another baptism, if he no let the leaders set them off. That is the only way the other missionaries get so many."

"But I now proceed to state a little more definitely the leadership system. Nearly every estate has a man called a leader, generally appointed by the missionary, who conducts the meetings held by the people on his estate.

"These leaders can very seldom read, yet they seem very vain of their office. The leader is held in sacred esteem by the class, and no member of the class ever meets or passes him without bowing the knee. When they salute him it is always by the title of father or papa, and he always addresses them as children. If a member can obtain the privilege, as one sometimes can, to wipe on the same napkin, or sit down on the same chair, or drink from the same vessel after the leader, such consider themselves as in high favor with heaven.

"It is the leader's duty to induce a person to be set off, when he finds one willing. Such persons are brought into the class room and assigned a particular seat, when after some heathenish ceremonies, the candidate is made to kneel and repeat over a short prayer which the leader puts, word by word, into his mouth. After this the leader takes him by the hand, saying: 'In the name of the Father and Son, and the Holy Ghost, I raise you to newness of life.' They are now termed by the missionaries, 'Inquirers,' and receive 'inquirer tickets.' And both missionaries and peo-

ple believe, or pretend to believe, that when a person is thus set off by the leader, he is a new creature or born again! After being set off, the candidate is instructed in a round of questions similar to the lectures in a Masonic Lodge. The leader at first puts the questions and gives the answers.

"When it is supposed the candidate can answer the questions expertly, if he pleases the leader and gives him sufficient money, he is taken to the missionary in these words: 'Minister, here are some fit to be baptized, I give them good character.' The missionary then questions them as he pleases.

"But here let me remark that the missionary asks the same questions as are asked in the class meetings by the leader. If the candidates do not answer the missionary readily, the leader, who stands by, answers for them. Frequently have I seen the candidate turn to the leader and ask him what to answer. After the examination the Missionary enrolls their names in a book for baptism.

"Sometimes when a candidate can answer but a few questions, as it often happens with old people, or when they give the wrong answers to questions, as for instance when asked: 'Who died for sinners?' the candidate will say: 'At the right hand of God,' giving the answer to the question, 'Where is Christ now?' the leader is required to take them and catechise them more. After which they return to the missionary, and if they can answer readily, they are received.

"The leader has the whole care of making Christians, and I think I may say the acknowledged care. For one missionary who has baptized over four thousand said: 'I do not know that I have been instrumental of the conversion of a single soul. All that I have baptized were converted at the time the leader set them off.'

"When baptized, the white inquirer ticket is exchanged for a red member ticket.

"Several times when I was examining candidates for baptism, I told them I feared they had never been born again. Upon which they would go away with the leader awhile, and by-and-by return, saying: 'Now, Minister, we can answer the questions.' On one occasion I labored more than two hours trying to convince one who had returned in that way, that if he was not a Christian before, I feared he was not now. I told him he might answer all my questions, and yet not be a Christian. But he could seem to get no idea of what I meant. He said: 'Tother minister always take them when the leader tell them what to answer. And he supposed I had got some mad against him, so I no baptize him.'

"My heart bled for the poor soul, and for the thousands of others going to destruction under the care of, I had almost said, 'blind leaders of the blind.'

"I never heard any of the English Baptist Missionaries, excepting three, of whom I shall speak by-and-by, ever pray that the Spirit of God would convert souls, or even in their preaching mention the ne-

cessity of such an agent. Nor do they need the Spirit, for their manner of making Christians being purely mechanical, they are almost sure to have a large number to baptize twice a year. And this is as often as they generally wish for baptism, viz.: at the first of August, and at Christmas. This manner of making Christians accounts for the 'glorious news' we so often hear from the Island of Jamaica, of the triumphs of God's grace. Oh, my soul, come not thou into the secret!

"The Missionaries have no intercourse with their people, only through their leaders, except it be to make their tickets and raise their money; and this money pretty generally goes through the hands of their leader. I know many well and hearty members who did not visit the Chapel for months, and even years, and some who never attended from the day of their baptism to the day of their death, yet they were safe. They were good members. They had tickets regularly paid up through their leaders, and were therefore sure of Heaven.

"I was most severely reprimanded by the missionaries for visiting the people from house to house, and for preaching to them on Wednesday evenings. The missionaries said the people did not want them to meddle with their affairs at home—it was enough to preach for them on the Sabbath.

"Whenever a leader is displeased with a member he 'puts him back,' that is, he assigns him the delinquent's seat, and tells him that now God has put him back, and if he dies before he is restored to favor, he can not go to heaven. In one such case, the poor man drove to desperation, ventured to come to the minister, and wringing his hands in agony said: 'Minister, what me do, if me die 'fore leader take me back? Me go to hell! What me do?'

"I will not say that these missionaries feel no interest in the spiritual welfare of their people, but I do say, that if they have, they have a very poor way of showing their love.

"Aside from their schools, I can see very little to choose between their religion and the basest Catholicism. Many of the missionaries receive by their tickets, as a consequence of the leadership system, more than five hundred dollars per month. And by exchanging, as they call it, once in four weeks, they make thirteen months in a year. For this money they make no account with the Society at home.

"The state of their missionaries, their equipage, their sumptuous fare, would astonish people in this republican land. They riot on the price of the souls of their people, and then wiping their mouths they say: 'We have done no wickedness.' Is this language too severe? These vast sums are given by the poor, unsuspecting people, with the confident expectation of procuring an admittance to heaven therewith. The missionaries know this. What then can I say less?"

We omit several paragraphs of Mr. Weston's letter, which is

devoted to a description of the course pursued by the three Missions, which he alludes to as being exceptions to the practice of the leadership and ticket system.

We insert the two last paragraphs of his letter, which contain an account of another very objectionable practice. He says: "There is another practice common among the missionaries, which I believe every true follower of Christ will deprecate, namely, they encourage the people to bring their infant children, not to be sprinkled, but to be blessed. The missionary takes the child in his arms in the public assembly, and imparts a mysterious holy influence, so that if the child dies in infancy, it will go to heaven. If the child lives to maturity it will be, in consequence of this imparted holiness, a fit member of the church.

"I have given but a sketch of the abominations practiced in Jamaica, but I leave the subject for the present, praying that the Lord will raise up faithful laborers to send in that inviting field."

We could give extracts from other reliable sources, of the growing evils and corruptions of the leadership, ticket, and badge system, as practiced by the missionaries among the heathen, that would still add to the astonishment of the reader, to think that civilized men would practice such corruptions, under the sacred name of religion; claiming to be ambassadors for Christ. But the evil of the system is not confined alone to the heathen lands, for under the practical workings of it in our own country, we see that professors of religion have ceased to be a cross-bearing people, consequently the cross of "Christ is made of none effect." 1 Cor. i: 17. They are teaching for doctrines the commandments of men—that salvation depends upon the act of the creature. Therefore it is of *works* and not by *grace*.

This doctrine is pleasing to the world, and our missionary folks have learned that unless they please men they can not get their money. Hence we see the great effort made to explain away the truth of Scriptures, and make the people believe that the missionaries can save the world if they can get money enough. And they use the ominous name of benevolence as their motto to conceal their craft.

The Apostle did not say that the second beast which was to arise out of the earth, was to be like a lamb; but it had two horns like a lamb. No doubt it was the number, the shape, and windings of those horns which caused him to liken them to the horns of a lamb. The horns of the lamb are always both alike, and of the same material. So we understand that the horns of this beast, the likening of which is benevolence, one growing up, or rising out of the Protestant religion, which combines all the daughters of the mother of harlots; the other rising out of the true Church of Christ, which existed with the people called *Baptists*. And notwithstanding the windings of these horns, we see the points now

coming very close together, in the union of correspondence by messengers between the Missionary Baptist Associations, and the Pedit-baptist Conferences; and the system of free communion with the Pedit-baptists, already practiced by some of the New School Baptists, and strong efforts making to enforce the system throughout the denomination.

BAPTIST LETTERS.

The following letters were taken from the Southern Baptist Messenger, vol. 9, 1st page.

CIRCULAR LETTER.

The Ministers and Delegates composing the Suwanee River Primitive Baptist Association to the several Churches of Whom She is Composed, and to the Faithful in Christ Jesus :

DEAR BRETHREN AND SISTERS: You will expect something to appear in our Minutes in the form of a Circular, and as there is so much said about the means by which sinners are converted to God, and so many things said to be the means, we desire to offer a few thoughts on that subject, and hope to show the true means.

You are aware, Bible Societies, Tract Societies, Theological Schools and State Conventions, with their kindred institutions, are all said to be the means, under God, by which sinners are converted to God; but it is all without Divine authority; but it is the means that men have devised; and they have converted many to those institutions—but not to God, and boast of wealth and members; but none of them can, by any means, redeem his brother, nor give to God a ransom for him. Ps. xlix: 7. And Jeremiah speaks of a wonderful and horrible thing committed in the land: Prophets prophesy falsely, and the Priests can rule by their means, and my people love to have it so. Jeremiah v: 30, 31.

Do you not see, by these means they make preachers, and by these means they send them out; and there is much effected by it? Converse with them on the subject, and they will boast of the work they are doing. You know, brethren, Paul did not boast of any conversions he made; but he gloried in the Cross of Christ, and the world did not receive his preaching.

See the contrast between our Modern Mission folks and Paul. The world persecuted Paul, but they understand Modern Missionaries—which shows clearly that it is of the world; for the world loves its own; but the spirit of Truth the world cannot receive. John xiv:

17, and xv: 19. If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore, the world hateth you. So, by these fruits you shall know them. Mat. xii: 7 and 16.

You see, dear brethren and sisters, the many means devised by men, that it is anti-Christian in its effects; for, instead of perpetuating love amongst the Baptists, you see them torn asunder; and it has been by these means. We will now, brethren, try to show God's means, which is revealed in Exodus xxxiv: 6, 7, and Numbers xiv: 48. The Lord, merciful and gracious, long suffering and abundant in goodness and truth, keeping merey for thousands, forgiving iniquity and transgressions and sin, and that He will by no means clear the guilty. This is the One that devises means that his banished be not expelled from Him. 2 Samuel, xiv: 14. By Him, the only means that shall redeem Israel from all his iniquities. Ps. cxxx: 8. For the Lord hath laid on Him the iniquities of us all. Isa liii: latter clause of 6th verse. And numerous other Scriptures might be brought, which abundantly shows that Jesus by imputation, bore the sins of his Bride, and actually paid her debt of sin; and if so, is she not saved? It is answered no, by the Institution folks; but still, admit that Jesus has died to save sinners—but there will be a failure unless we attend to the means. But how does this agree with Christ's own language? Mat. xxviii: 18. All power is given unto me in heaven and in earth. And He still has that power. And this is the record that God hath given to us Eternal Life, and this life is in His Son. 1 John v: 11. And as He has redeemed them, and has life in himself, expressly to give to them that His Father gave to Him; and you now first saved, and then called; and when this life is given, they receive the call—and Jesus, who is the life of all His children, calls His own sheep by name, and leadeth them out. John x: 3. And when He putteth forth His own sheep, He goeth before them, and the sheep follow Him, for they know His voice. 4th verse.

Now, dear brethren, do you not see that Christ is the means—who loved us when we were dead in sins—hath quickened us together with Christ. By grace are ye saved. Eph ii: 45. 2 Cor. iv: 6. And many other proofs might be set forth to show Christ the only means of life.

We hope, dear brethren, you are not shaken by any of those winds of doctrine that are so popular, though we thus speak, but desire to stir up your pure minds by way of remembrance,—that we should consider our great Head and Lawgiver, that we should be steadfast and unmovable, always abounding in the work of the Lord; for you have not forgotten, when He, in His goodness, showed you your great debt of sin you had contracted, and had nothing to pay. Oh! how you felt when you saw His justice in sinking you down to ruin, and no means to relieve yourself. Oh! what anguish of soul, when you cried "Lord save, or I perish."

Then, the means—He who is your life, appeared as one that had paid your debt, and as you had naught to pay, He frankly forgave you.

Now, dear brethren and sisters, seeing He has done so much for you, glorify Him in your body and spirit,—don't let cares of this life, nor the deceitfulness of riches keep you from the discharge of your several duties. Attend your meetings, and watch and pray—be sober, be diligent; for your adversary, the devil, is a roaring lion, walking about, seeking whom he may devour.

Finally, brethren, farewell; be of good comfort, live in peace, and the God of love and peace shall be with you.

JOB E. W. SMITH, Moderator.

WILEY LEE, Clerk.

CORRESPONDING LETTER.

The Suwanee River Association to the Associations with which She Corresponds: "Grace be multiplied to you:"

DEAR BRETHREN: Through Divine Providence, we have been permitted to meet again in another annual Session. Harmony seems to abound; although our Representation is not full. We can rejoice that there has been some little travel in some of our little vines; yet, some complain of coolness and barrenness. We greatly rejoice to see and receive your Correspondence from the Ocklockonee and Union Association, and hope our dear brethren have been sent with messengers of love, who have been received with joy.

We desire a continuation of your correspondence. Our business has been conducted in a spirit of love. Our next Association will be held with the Church at Clack's Creek, Saturday before the fourth Sunday in September, 1859—12 miles above Middle Burge, on the South prong.

Now, may the Lord bless you and us, and save us all in His Kingdom, is our prayer, for Christ's sake.

JOB E. W. SMITH, Moderator.

WILEY LEE, Clerk.

The following questions and answers are copied from the Southern Baptist Messenger, vol. 9, pp. 154-155, 1859:

BRUNSWICK, MAINE.

BRETHREN EDITORS: I do not doubt but that many of the children of God, especially in the first part of their pilgrimage, wish

many times that they could see some of the old Prophets, or Christ, or some of the Apostles, that they might ask them a few questions; because many deceivers have gone out into the world, who speak many enticing words and great swelling words of vanity; they are crying, lo, here is Christ! and lo, there! or this is the way; and this is the way they show great signs and wonders; insomuch that if it were possible they would deceive the very elect. In fact, the *signs* and *wonders* which they perform before the face of the people, are calculated to bewilder, if not deceive and lead them astray; and it will lead the children of God astray if they are not kept by the power of God through faith unto salvation.

Many of the wise and prudent men of this world affirm that the natural man possesses the power and ability to become good. They say that any one and every one of the fallen race of Adam may, at any time they choose, give their hearts to God, receive the spirit of truth, become the children of God, live a holy life, and thereby become fit subjects for the kingdom of heaven; while the children of God know for a certainty that in them (that is, in their flesh) dwelleth no good thing. They would be pleased if they could do something good and recommend themselves in the sight of heaven; but how to perform that which is good, they find not; and they can not see how it can be possible for a corrupt tree to bring forth good fruit. Now, is it any wonder that the children of God see themselves to be so different from what they hear the natural man represented to be, that they should have a strong desire to see the old Prophets, or Christ, or some of the Apostles, that they might inquire concerning these things? Well, they can have this desire gratified, inasmuch as they can ask any question they please of them on this subject, and many others, and receive a correct answer, and the answers to the questions which they may wish to ask can be found in the word of God—the word of Him who is of one mind, and none can turn Him—who has declared the end from the beginning—who is unchangeable—the same yesterday, to-day and forever. They may rest assured that whatever the *word* says is truth, whatever man may say to the contrary.

Now, let us ask a few questions about man in his fallen state, and see if the word of God agrees with what man says:

Question. Is there ever a good thought enters the heart of the natural man, or man in his natural state?

Answer. Every imagination of the thoughts of his heart is only evil. Gen. vi: 5.

Question. Can the wicked change their course and become good?

Answer. If the Ethiopian can change his skin, or the leopard his spots, then may they also do good that are accustomed to do evil. Jer. xiii: 23.

Question. Can the world receive the Spirit of Truth?

Answer. The Spirit of Truth the world *can not* receive, because it seeth Him not, neither knoweth Him. John xiv: 17.

Question. Can the natural man receive the things of the spirit of God?

Answer. The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned. 1 Cor. ii: 14.

Many of the teachers of the present day exhort the unregenerated to come to Christ; and they tell them that they do possess the power and ability, and can come to Christ if they will only use the means.

Question. Is there any means to be used by the creature before they can come to Christ, or do they possess the ability to come?

Answer. No man can come unto me, except the Father who hath sent me draw him. John vi: 44.

There are many in the world who assert that Jesus Christ has not saved any one nor redeemed any one by His death and sufferings; but has done all that He can consistently with His character, to save the whole human family, by bringing all upon a kind of salvable ground, and now their final salvation depends entirely upon the choice or decision of the creature; and they say that God requires the creature to perform certain duties in order for them to be saved; and unless they do perform certain duties they can not be saved.

The Savior says: "Ask and you shall receive." Now, let us ask, and see if God will not inform us by His word on this subject, and then we can see whether men are correct in their statements or not.

Question. For whom did Christ suffer?

Answer. For the transgression of my people was He stricken. Isa. liii: 8.

Question. For whom did Christ give His life?

Answer. For the sheep or the Church. John x: 11, and Eph. v: 25.

Question. Why did He give His life for the Church?

Answer. That he might sanctify and cleanse it with the washing of water by the word, that he might present to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. Eph. v: 26 and 27.

Question. Has the Savior redeemed His people, His sheep, His Church?

Answer. In all of their afflictions He was afflicted, and the angel of His presence saved them; in His love and His pity He *redeemed* them, and He bare them and carried them all the days of old. Isa. lxiii: 9.

Question. Is the redemption which Christ has obtained for His people effectual?

Answer. By His own blood He entered in once into the holy place, having obtained *eternal redemption* for them. Heb. ix: 12.

Question. Will those who have been redeemed by the blood of Christ come to Zion? and how will they come?

Answer. The redeemed of the Lord shall return and come with

singing unto Zion, and everlasting joy shall be upon their head: they shall obtain gladness and joy, and sorrow and mourning shall flee away. Isa. li: 11.

Question. Is it possible for God to forget his children, and not have compassion upon them?

Answer. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Isa. xlix: 15.

Question. Is there any uncertainty about the Lord and Savior Jesus Christ saving His people?

Answer. He shall save His people from their sins. Matt. i: 21.

Question. Why did the Father give His Son Jesus Christ power over all flesh?

Answer. That He should give eternal life to as many as the Father had given him. John xvii: 2.

Question. Will all that have been given to the Savior by the Father come to Him?

Answer. All that the Father giveth me shall come unto me. John vi: 27.

Question. Will the Saviour cast any of His children away who have been given to Him by His Father and come to Him for salvation?

Answer. Him that cometh unto me I will in no wise cast out. John vi: 37.

Question. Does salvation depend on the choice, or acts, or decision of the creature? or is it according to their works of righteousness whether they are saved or not?

Answer. Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost. Titus iii: 5. Not by works, lest any man should boast. Eph. ii: 9. Who hath saved us, and called us with an holy calling, *not according to our works*, but according to His own purpose and grace, which was given us in Christ Jesus before the world began. 2 Tim. i: 9. *Not of works*, but of Him that calleth. Rom. ix: 11.

Question. Can any one be saved by the means or instrumentality of man, or can man in any way be the means whereby any soul can be saved?

Answer. (Speaking of Christ as the Head of the corner.) Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved. Acts iv: 12.

Question. Can money in any way, be the means of one single soul being redeemed?

Answer. Ye were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ. 1 Peter i: 18, 19.

There are many at the present day who seem to suppose that God has required them to evangelize the world, and to teach all to know the Lord.

Question. Has God required man to teach any one to know the Lord?

Answer. They shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord. Jer. xxxi: 34.

Question. How, then, are God's children to be taught?

Answer. And all thy children shall be taught of the Lord. Isa. liv: 13.

Question. How does God teach or lead His children?

Answer. God will bring them by a way that they know not; He will lead them in paths that they have not known; He will make darkness light before them, and crooked things straight; these things God has promised to do unto His children, and not forsake them. Isa. xlii: 16.

Question. Who are the servants of God commanded to feed, comfort, or strengthen?

Answer. Feed my lambs—feed my sheep. John xxi: 15–17. Comfort ye, comfort ye my people, saith your God; speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins. Isa. xl: 1, 2. Strengthen ye the weak hands and confirm the feeble knees; say to them that are of a *fearful* heart, *Be strong, fear not*; behold your God will come with vengeance; even God with a recompense. He will come and save you. Isa. xxxv: 3, 4.

The Gospel, the bread of life, the water of salvation, which God has prepared to feed, nourish, comfort and strengthen the children of the kingdom with, is precious; it is the pearl of great price; it is holy provision; but all of those who are without the kingdom are compared to dogs and swine, etc.

Question. Has God commanded His servants to offer this pearl of great price—this holy provision, to those who are without the kingdom?

Answer. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet and turn again and rend you. Matt. vii: 6.

There are many who assert that unless the children of God keep up a continual exertion on their part, they will fall short of heaven and immortal glory at last, and be cast off with the unbeliever.

Question. How are the children of God kept from the evils that are in the world, while they remain here below?

Answer. They are kept by the power of God through faith unto salvation, ready to be revealed in the last time. 1 Peter i: 5.

Question. Is it possible for one of the children of God to perish?

Answer. They shall never perish, neither shall any pluck them out of my hand. John x: 28.

Question. Are the sons and daughters of the Lord, in their fallen state, or by nature, any better than others?

Answer. They are by nature the children of wrath, even as others. Eph. ii: 3.

Question. Do the children of God consider themselves any better by nature than others?

Answer. *No, in no wise.* Rom. iii 9. Then, if the children of God are not better in their fallen state than others, and are by nature children of wrath even as others, as it has been proved that they were all under sin; then the question naturally arises—Why are they made the subjects of God's love and grace?

Answer. But God, who is rich in mercy, for His great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace we are saved.) Eph ii: 4, 5. According to His own purpose and grace, which was given us in Christ Jesus before the world began. 2 Tim. i: 9. Having predestinated us unto the adoption of children, by Jesus Christ to himself, according to the good pleasure of His will. Eph. i: 5. In whom (Christ) also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will. Eph. i: 11. Or, in a word, it is for His own name's sake—His own honor and glory.

HIRAM CAMPBELL.

The following is the proceedings of the Old School Baptist Corresponding Meeting of California:

SONOMA Co., CAL., Sept. 30, 1859.

Pursuant to previous notice, the council met with the Liberty Church, and organized by choosing Elder T. H. Owen, Moderator, and D. B. Holman, Clerk. After which the messengers from four churches appeared and exhibited their appointment, and their names enrolled as follows: From Santa Rosa Church, Brethren A. Cockrill, William D. Cockrill, A. H. Hagan, and Henry Bever; from Suisun Church, Elders William Kendall, T. H. Owen, and Bro. D. B. Holman; from Liberty Church, Josiah Dorris, Thos. Vanwinkle, and William E. Flanery; from Ione Church, E. Fitheon.

1. Appointed Brethren William E. Flanery, William Kendall, E. Fitheon, T. H. Owen, and D. B. Holman, a committee on organization.

2. Appointed Brethren A. Cockrill, Josiah Dorris, and A. H. Hagan, a committee on correspondence.

3. Appointed Henry Bever, William D. Cockrill, and William E. Flanery, a committee of arrangement.

Adjourned until 9 o'clock to-morrow morning.

SATURDAY MORNING, SEPT. 1.

The council met pursuant to adjournment, and after prayer by Elder T. H. Owen, proceeded to business.

1st. Called for the report of the committee of arrangement, which was read and adopted, and committee discharged.

2d. Called for the report of the committee on organization, whereupon William E. Flanery, chairman of the committee, made the following report:

The committee on organization report as follows:

We, the messengers from the churches above named, setting in council for the purpose of consulting together in relation to the most proper course for our denomination in California to pursue in matters not strictly defined in the Scriptures, and not prohibited by the general tenor thereof; and after due deliberation, the council recommend that the different churches meet together by their messengers once in each year, for social worship, mutual religious intercourse, and for the purpose of correspondence—not only among ourselves, but with our denomination of other States and countries; and that this meeting shall be known by the name of the Old School Baptist Corresponding Meeting of California.

Resolved, That in the opinion of this meeting, the great object of religious correspondence between churches and Associations, is not to controvert principles upon which a difference of opinion may exist, but to commune with each other on the subject of our holy religion, and the progress of the same in our denomination. And where union does not exist in sentiment and feeling, Christian communion is impracticable; therefore, union should be the governing principle of church and denominational correspondence.

Resolved, That this meeting will not receive and reciprocate correspondence from any church or association contrary to the above declaration.

Resolved, That each church shall decide on the number of messengers she will send to the Corresponding Meeting, who shall bear a letter containing the name of the church and messengers and other statistics; and when convened and ready for business, the messengers present shall choose a moderator and clerk, who shall perform the usual duties of such officers. The acts of the meeting shall be recorded by the clerk in a book to be kept for that purpose.

Resolved, That this meeting shall send forth a letter of correspondence to our brethren annually, and that the *Signs of the Times* and *Southern Baptist Messenger* be adopted as the medium of that correspondence.

Resolved, That any rules or regulations adopted by this meeting shall only be binding on the meeting in its collective capacity, and

not on the churches; and that this meeting shall exercise no general powers that are not herein expressly delegated.

The report was received and adopted, and the committee discharged.

3d. Called for the report of the committee on correspondence, upon which A. H. Hagan reported a letter, which was read and received as our Corresponding Letter, and the committee discharged.

4th. Agreed that our Corresponding Meetings hereafter be held in the month of September annually, and that our next meeting be held with the church at Ione Valley, Amador County, Cal., commencing on Friday before the fourth Sunday in September, 1860, and that Elder Wm. Kendall preach the next introductory sermon.

6. The minutes were called for, read and corrected, and adjourned to meet with the church at Ione Valley, at 10 o'clock, on Friday before the fourth Sunday in September, 1860.

T. H. OWEN, Moderator.

D. B. HOLMAN, Clerk.

ARTICLES OF FAITH OF THE CHURCHES COMPOSING THIS CORRESPONDING MEETING.

ART. 1. We believe the Old and New Testaments are of Divine authority, and contain the revealed will of God to man and the only infallible rule of faith and practice.

2. We believe in one only true and living God, the Father, the Word, and Holy Ghost; and these three are one.

3. We believe that by one man's disobedience (to wit, Adam,) all his posterity became sinners by nature, and are unable to deliver themselves from their condemned and sinful state by the ability they possess by nature.

4. We believe in the doctrine of Election by Grace, and that God chose His people in Christ before the world was.

5. We believe that sinners are justified in the sight of God only by the righteousness of Christ being imputed unto them; and that good works are the fruits of faith and follow after justification, and are evidences of a gracious state.

6. We believe in the final perseverance of the saints through grace to glory, and not one of them shall be lost.

7. We believe the atonement to be special for the Church or Body of Christ, the application of which will be made to all the elect by the spirit of God.

8. We believe that Baptism and the Lord's Supper are ordinances of Jesus Christ, and that true believers are the only proper subjects; that Baptism is by immersion only.

9. We believe that no minister has a right to administer the

ordinances, but those who are called of God and clothed with authority by the church.

10. We believe in the resurrection of the dead both of the just and unjust, and the general judgment; and that the joys of the righteous and the punishment of the wicked will be eternal.

The Old School Baptist Corresponding Meeting of California, now in session with the Liberty Church at Liberty School House, Sonoma County, California, September 30 and October 1-2, 1859, to our Brethren of other States and countries sendeth greeting:

It affords us much satisfaction while on the shores of time, through the kind mercies of our Heavenly Father, to address you by letter of correspondence.

Dear Brethren: We, as an integral part of that body of Christians who profess to worship God in the Spirit, and have no confidence in the flesh and discard all human merit in the salvation of sinners, having obtained strength from God to stand in our lot, and through great tribulation and trials to defend the truth to the satisfaction of a few, against the many inventions of men, with all the talent that the great redundancy of gold could induce and entice in their cause; and notwithstanding they have decoyed some of our brethren and sisters to join with them, yet we rejoice that there are yet a few in California that have not bowed the knee to modern *Baal*.

Among our scattered brethren we have been enabled to form four small churches, who have by their messengers convened together to form this meeting, the object of which you will learn by our proceedings accompanying this letter.

Our disconsolate feelings in our scattered situation in California can be better imagined by our brethren than expressed by ourselves. Although our trials have been great, and the gloomy dispensation we have passed through has been grievous, yet we rejoice that our ever faithful God has given us strength and fortitude to oppose the many false ways that have invaded the sanctuary of truth in California, and has enabled us to shun those who walk disorderly and not according to the traditions of the Apostles.

Our meeting has been one of great joy and happiness to our way-worn brethren and sisters. We have realized how good it is for brethren to dwell together in unity. The utmost harmony and good feelings have existed in every department of our meeting.

Now we would say to our brethren in other States and countries, whithersoever these presents shall come, that any Association, corresponding, or Old School meeting, who may feel willing to correspond with us, through the *Signs of the Times* or *Southern Baptist*

Messenger, or otherwise, their correspondence will be gratefully received and highly appreciated by your unworthy brethren of California.

Our next corresponding meeting is appointed with our sister church at Ione Valley, in Amadore County, Cal., to commence on Friday before the fourth Sunday in September, 1860, when and where we hope to see and hear from as many of our brethren as it may please God to give a desire to correspond with us. Brethren, remember us at the throne of grace.

THOS. H. OWEN, Moderator.

D. B. HOLMAN, Clerk.

The two succeeding doctrinal letters were received and adopted by the Siloam Association of Oregon, July, 1871:

CIRCULAR ADDRESS.

The Messengers of the Churches composing the Siloam Association of Regular Predestinarian Baptists, to the Churches they represent, and to all who love our Lord with whom we correspond:

BELOVED BRETHREN IN THE LORD—Through the never-failing mercy of our Covenant God, by whom the bounds of our habitations are appointed, we are enabled to meet again in counsel. Since we last met, another year with its joys, sorrows, toils, and cares has been numbered with the past, which reminds us of the fact that we are rapidly approaching the end of our pilgrim journey, and admonishes us to carefully consider the foundations of our hope, and see whether we, as obedient children, are following the word of God. We will, therefore, call your attention to the record of divine truth, which is able to make you wise unto salvation, and, as a subject for our address, refer you to the Gospel of the Son of God. The Apostle Paul, in his letter to the Church at Rome, says: "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth."—Rom. 1: 16. The Gospel is much talked of in our day, but is very imperfectly understood by the professing world. The day in which we live is called the Gospel day; but by reference to the Divine record we find that the plan of Gospel salvation is older than the heavens, and that not only those who live under the full blaze of Gospel light, as revealed in the Gospel dispensation, enjoy its precious blessings, but that it was applicable to the Saints of God in every age of the world's history. Paul says: "The Scriptures foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham," and our Savior said, "Abraham rejoiced to see my day."

He saw it and was glad. The subjects of Gospel salvation are as definitely defined as its provisions are clearly revealed; and we should be careful to observe the kinds of subjects, or persons, the Gospel is applicable to and not attempt to make a wrong application. The angel that bore the news of salvation to our guilty world on the approach of our Immanuel God, in Bethlehem of Judea, said, "Behold I bring you good tidings of great joy which shall be unto all people." We, therefore, find that the Gospel is glad tidings of great joy. We are not to infer from the use of the word *all* in the above text that the Gospel was intended to be universal in its application, but that it was applicable to men of all nations, as the pouring out of the spirit on three thousand men of all nations on the day of Pentecost fulfilled the promise of God to pour out his spirit on all flesh. We find that it is the power of God unto salvation only to such as believe. It was applicable to Abraham, for "Abraham believed God, and it was counted unto him for righteousness;" and Paul further says, "for therein is the righteousness of God revealed from faith to faith." We are, therefore, not to understand that the Gospel is applicable to an unregenerate sinner, but to such as are born of God, and called by his grace. Paul says, "We preach Christ crucified, unto the Jews a stumbling block and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." The power of the Gospel which Paul preached was not something which can be obtained in theological schools. He did not get it at the feet of Gamaliel, for he says, "I received it not of man, neither was I taught it by man, but by the revelation of Jesus Christ." By comparing Rom. i: 16, and 1 Cor. i: 24, with 1 Cor. ii: 2, we find the Gospel that Paul preached; that is, the power of God unto salvation was and is the crucified Jesus. It does not present offered conditions to careless and unconcerned mortals, but full salvation and complete redemption to the Church of Christ; and as to conditions to eternal salvation, there are none of a human character. There are conditions, but those conditions can not be performed by mortals, nor does God require them at our hands. If he did, it would be farewell heaven to us; for those conditions required the Church's redemption, salvation and justification, and the human race does not possess virtue enough to justify a single sinner, and, furthermore, they are already condemned. But Christ, our justifying righteousness, having fulfilled the conditions of the eternal covenant, as it was written of him, can preach peace by the blood of his cross to the heirs of the covenant. The Church of God, being the body of Christ and chosen in him before the foundation of the world, was, by virtue of that heavenly relationship, redeemed from all demands of the law when Jesus made an end of sin on the cross of Calvary. Divine justice having received full satisfaction in the person of Jesus, for "He is the end of law for righteousness to every one that believeth;" and He being exalted a prince and

a Savior to give repentance unto Israel, has authority to send forth the prisoners out of the pit wherein is no water, and gather them from all places where they have been scattered in the cloudy and dark day. God declared by the Prophet Isaiah, "I will bring thy seed from the east and gather them from the west; I will say to the north give up, and to the south keep not back, bring my sons from far and my daughters from the ends of the earth, even every one that is called by my name, for I have created him for my glory;" and Jesus, having "power over all flesh to give eternal life to as many as the Father gave him, says, "I give unto them eternal life and they shall never perish;" and although by nature they are dead in trespasses and in sins, He says, "The hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live." As man in a state of nature does not seek after God, and can not know him, the child of God must be born again before he can appreciate the Gospel of the Son of God; for until he is born again, he does not possess faith, and we have before seen that without faith no one can receive the Gospel. So, without a divine and heavenly birth, no one can have faith; for, "he that believeth that Jesus is the Christ is born of God" (*is*, in the present tense, not *will* be born.) We also find faith is the gift of God, and the Apostle John says, "it is born of God," and Paul says, "Christ is the author and finisher of it." So it is not, as some have supposed, the act of the creature; for it is a fruit of the spirit, and a property of the new man. We find that not only the redemption, salvation, and justification of the Church is of God, but that the new birth and all the spiritual graces, such as faith, joy, and peace, together with all the qualifications necessary to fit her members for the enjoyment of Gospel blessings, are all of God. The Apostle Paul says, "Christ also loved the Church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing." Therefore, God, "having purposed that in the dispensation of the fullness of times he might gather together in one all things in Christ," he proceeds like a God to effect that purpose; for when God works he works, and "none can hinder," and "what his soul desires even that he does." All things in Christ included all that were chosen in Him before the foundation of the world, all the heirs of the kingdom prepared from the foundation of the world, all who have obtained an inheritance, "being predestinated according to the purpose of Him who worketh all things after the counsel of His own will;" and having provided salvation for His people, He prepares them to enjoy it by the calling of His grace, as Paul says, "Whom He did foreknow He also did predestinate to be conformed to the image of His Son, and whom He did predestinate He also called, and whom He called He also justified, and whom He justified He also glorified." Now, as we have before seen, that the

Gospel is applicable only to a believer, one who is born of God, and called with an holy or heavenly calling, we can see the propriety of the command of our Lord to Peter to feed his sheep and lambs, and of Paul's command to Timothy to feed the flock of God. But what a contrast between the Gospel as preached by the Apostles and that which is received as gospel by the most popular professions in these days. Modern professors preach Sunday Schools, tracts, societies, protracted meetings, anxious benches, and, above all things, money, as the power or means of salvation. They seem, like the Athenians of old, to worship their god as if they thought he needed something, and, perhaps, he does; but the God of Israel is not worshiped as though He needed anything, for He is God of the whole earth, and the wealth of the world is at His command, and the hearts of all men are in his hand. "His arm is not shortened that He can not save, nor His ear dull that He can not hear." "Have ye not heard, have ye not known, that the everlasting God, the Creator of the ends of the earth, fainteth not, neither is he weary." The Armenian god is represented as being dependant on mortals, whose breath is in their nostrils, to accomplish his pleasure, and with what he can do, and all they can do for him, thousands are going to perdition for lack of means to save them. One would suppose that he goes only as they go, and comes at their command; for they say if they go to the heathens he will go and assist in their conversion, and if they get up a protracted meeting and call on him, he will come and aid their efforts, if sinners will only consent to be saved and yield to the power of his spirit. But such is not the character of the Lord of Israel, the high and lofty One that inhabiteth eternity, before whom the inhabitants of the earth are as grasshoppers. "Who hath measured the waters in the hollow of his hand, and meted out the Heavens with a span." "Who hath weighed the mountains in scales and the hills in a balance;" who says, "I am God, and there is none like me. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying my counsel shall stand and I will do all my pleasure." His throne is in the Heavens, and his almighty arm sways the sceptre of all worlds and all beings. He is no more the God of the American and European, than of the Indian and the Ethiopian. "If I take the wings of the morning and dwell in the uttermost parts of the sea, behold he is there." And what his eternal council purposed, his eternal word accomplishes; for he says, "My word that goeth forth out of my mouth shall not return unto me void." At the appointed time God sent forth his Son, made under the law to redeem them that were under the law, that we might receive the adoption of sons; all depended on this, God had put his trust in Jesus, and was not disappointed, nor was there any lack of means. A Judas to betray Him, a generation of vipers, children of the devil to procure his death, and Romans to crucify him; all appointed of God. For, says the divine record, "both

Herod and Pontius Pilate, with the Gentiles, and people of Israel, were gathered together to do whatsoever thy hand and thy council determined before to be done."

Paul in his letter to Timothy says: "Be thou partaker of the afflictions of the gospel according to the *power* of God, who hath saved us and called us with an holy calling; not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death and hath brought life and immortality to light through the gospel." We see that by the appearing of Jesus that that life and immortality that was in Christ, and was promised before the world began, is brought to light by the gospel. That life quickens and makes the sinner live; and had not this life been preserved in Jesus Christ, all hope of heaven would have been lost. "But thanks be to God that giveth us the victory through our Lord Jesus Christ," that while sin prevails to take the life we possessed in the earth by Adam, our eternal, immortal life was hid with Christ in God. When that life is given to the sinner who is dead in trespasses and sins, he is awakened to a sense of his lost and helpless condition, he sees that the "wages of sin is death," and he realizes the awful truth that he is himself a sinner, undone forever, without hope and without God in the world; he then feels as Isaiah did when he said, "Wo is me, for I am undone, for I am a man of unclean lips;" but when the glorious plan of life and salvation for condemned and guilty worms is brought to light, and he can see that Jesus abolished death, and hear him say "if any man thirst, let him come unto me and drink," and "though your sins be as scarlet, I will make them as wool, and though they be red like crimson, I will make them as snow." It is then he can realize the gospel of Jesus, that it is the power of God unto salvation; but until the sinner is born again, called of God, renewed in the spirit of his mind, the gospel is of no spiritual benefit to him. Paul could not make a Jew, to whom it was a stumbling block, receive it, nor did he try for that would have been casting a stumbling block in his way, which he was forbidden to do by the word of the Lord. "Cast not your pearls before swine; nor give that which is holy unto dogs." Nor would he have been less culpable if he had tried to apply it to an unregenerate, unbelieving Gentile. He could not open the heart of a Lydia, but he could preach to her after her heart was opened by the Lord, for he was called for that purpose. When God fulfilled his promise on the day of Pentecost, when three thousand were awakened by the spirit of God, Peter was there with the everlasting gospel ready to preach unto them Jesus; and when he saw the effect with those who were pricked in the heart, and said men and brethren what must we do, he recognized them as the called of God, for it was to them he said, "The promise is unto you, and to your children, and to all that are afar off; even, as many as the Lord our God shall call." He did not

call on those mockers who were not pricked in their hearts, not called to repent; if he had preached to them until the day of his death he could not have made it the power of God unto salvation to one of them. They had no godly sorrow for sin, and therefore they could not repent. God, who says "I will have mercy on whom I will have mercy," must give the spirit of repentance, for until he does no one can repent; that repentance which the faith of God produces. There can be no fruit without a tree, nor can there be any effect without a cause. The Ethiopian cannot change his skin nor the leopard his spots, neither can depraved man change his heart. "First make the tree good and its fruit will also be good." The power and influence of the gospel is the same in all ages; as was the case in the Apostolic age so it is to-day. God's ministers can not give life to the dead sinner, for eternal life is the gift of God and can be obtained in no other way; but when they find a poor, heavy laden sinner saying, "Oh! that I knew where I might find the Lord," "men and brethren what must I do," "Lord save or I perish," "God be merciful to me a sinner," they can point him to the Lamb of God, and there is a power in the Gospel to that person and it has an effect with him. Those to whom Peter preached "gladly received the word." Paul inquired to know the will of the Lord and willingly obeyed. The Ethiopian to whom Philip preached Jesus went on his way rejoicing. God who works in his people to will, and to do of his good pleasure, makes them willing in the day of his power.

Now dear brethren, as Jesus is the power of the everlasting Gospel and Christ all in all, we admonish you in the language of the Apostle Paul, "Be ye steadfast, immovable, always abounding in the work of the Lord, inasmuch as ye know that your labor is not in vain in the Lord." And "if any come unto you and bring not this Gospel, receive them not into your house," for says Paul, "Though we or an angel from Heaven preach any other gospel unto you than that we have preached unto you let him be accursed." Jesus being the theme of your song, his word should be your guide. Therefore "Press toward the mark for the prize of the high calling of God in Christ Jesus." "Looking unto Jesus the author and finisher of our faith," "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." The heavenly bliss you enjoy in the blessed gospel of God's dear son, which is as a river of salvation to your thirsty souls, is but a taste of that immortality that shall be eternally yours, for "eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him."

May the power of the Gospel uphold you and the God of Israel be your strength amidst all the toils, cares and sorrows while on your pilgrim journey, is our prayer. Farewell.

Attest:

J. STIPP, Moderator.

J. T. CROOKS, Clerk.

CORRESPONDING LETTER.

The Siloam Association of Regular Baptists now in session with the Providence Church, Clackamas county, State of Oregon, to her sister Associations with whom she corresponds, sendeth Christian salutation:

DEAR BRETHREN: We have been blessed with the privilege of meeting together in our associate capacity once more in time, and enabled to meet our brethren and sisters who have assembled here from the different churches in peace and love, and of listening to the glad tidings of salvation proclaimed by our beloved Elders whose united efforts have been the setting forth the truth as it is in Jesus, likewise we were made glad in hearing from some of you by letter through your minutes with which you have favored us, thereby learning of the renewal of your Christian correspondence with us, as we are also glad to learn of your health and peace with which the Lord was blessing you and causing you to love one another, for the Scripture saith "we know that we have passed from death unto life because we love the brethren." This is a source of consolation to us, for we feel to realize that blessing in the bounds of this Association; we hope that it may long continue so with us. We would be very happy could we have some of you to meet with us in person to witness and partake with us in our feasts of love, but the great distance between us prevents that personal greeting which we would like while here on earth we stay. But the time is fast approaching when we hope to meet you all in that great Association above, where the Saints will meet and be complete and long together dwell; when all tears shall be wiped away from our eyes, and we shall be enabled to join in the praises of Him who died that we might live. But while it shall be our lot to remain here on earth we hope to have your prayers and Christian correspondence with us. You can see from the face of our minutes which we send you what we have done while together, also when and where we hope to meet again, at which time and place we shall hope to hear from you. May the Lord enable us to look to Him for every blessing needed for time and eternity, is our prayer.

Attest:

J. T. CROOKS, Clerk.

JOHN STIPP, Moderator.

From the (London) Gospel Standard.

CHRIST PRECIOUS.

A SERMON BY MR. VINE, PREACHED AT GOWER STREET CHAPEL,
ON LORD'S DAY MORNING, DECEMBER 10TH, 1871.

"I will make a man more precious than fine gold, even a man than the golden wedge of Ophir."—Isa. xliii: 12.

There must be, my friends, a sovereign change wrought in the heart by the blessed Spirit of God before this can be done, for man's heart is set upon gold. I mean natural man. The natural or carnal man, his heart and his mind are set upon the things of this world, and gold is the principal thing of this world. But when the Spirit of God begins a soul-saving work in the sinner's heart, there is something more precious to him than gold. Gold will lose its charm when the Spirit of God is at work upon the heart.

In looking at these words, we will just notice that in this chapter we have the threatening of the destruction or of the overthrow of Babylon, and it indicates that there is something of the same kind and of the same nature goes on in the heart of every child of God. There is a threatening law enters into the sinner's conscience. The commandment comes and the sinner dies, before ever Christ can be made precious unto the soul.

There are a few, according to the election of grace—a remnant they are called in the word of God, "according to the election of grace"—to whom the Lord Jesus Christ is exceedingly precious. And if there are any here this morning to whom He is precious, He is exceedingly precious, He is more precious than wealth, He is more precious to you than earth's deceitful name, or He is not precious at all. To those to whom He is precious, He is most precious; yea, He is the chiefest among ten thousand and the one altogether lovely unto their souls; and they at times can appeal before the throne of grace to God in secret, and say,

"I could from all things parted be,
But never, never, Lord, from thee."

Now there is a plain truth. There are many things that are entwined around near and dear to God's children. I say many things. The world sometimes, the family sometimes, the business sometimes, cleave very closely; but the real child of God, with the work of God's Spirit upon his heart, can appeal unto God and say he could from all these things be parted. Business and I must part; the world and my soul must part; the family ties must part;

"But never, never, Lord, from thee."

Look for a moment at the work of God upon the sinner's heart, and a man in a state of nature without the quickening power of the Spirit of God upon his heart. He may be compared to this Babylon. And O, what a Babylon, my friends, to live in! What a Babylon is carnal nature! What a Babylon I say, is carnal nature in and of itself. The apostle tells us that man in a carnal state has no fear of God before his eyes, and that the poison of asps is under his tongue. What a state he is in! But he is not shown this, nor convinced of sin until taught by the Spirit of God. We may speak this morning before you of the fallen nature, but only those whose eyes are open to see and whose hearts are broken to receive, can perceive the ruined state of fallen nature.

We will try and look for a moment or two at the people of God to whom the Lord Jesus Christ is exceedingly precious. The apostle, speaking of them says: "And you hath He quickened who were dead in trespasses and in sin." Now you see, while in a state of nature there is no manifest difference between the election of grace and the world at large; for the apostle says: "Among whom also we all had our conversation in time past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath even as others." Eph. ii: 3. No difference you see. There we were, one and all, running the downward road that leadeth to destruction. We were all in that broad road that leadeth to eternal ruin. And O, what an unspeakable mercy it is for as many of us as are born of the Spirit of God, to know that he stopped us in our mad career of sin and folly. There must be my friends, a beginning of the work of grace upon a sinner's heart. He is not brought from the broad road that leadeth down to destruction and to hell's jaw and raised to heaven, without something being known in his heart. We must insist this morning upon a beginning of the work of grace upon a sinner's heart, for the word of God tells us that "the carnal mind is at enmity against God, for it is not subject to the law of God neither indeed can be." The way that the Spirit of God begins a soul-saving work upon a sinner's heart is to wound before He heals, to show what he is as a poor, guilty, hell-deserving sinner, before he reveals the preciousness of a precious Christ to him. There are two sides you see, my friends, to the experience of the saved soul; and therefore, in noticing the people to whom the Lord is precious, they are the people who are taught by the blessed Spirit of God their last estate before a just and righteous God, the depths of depravity in which the heart is sunk; for when the Spirit of God begins with a sinner, He begins with the heart. When a sinner begins with God, he begins with his head. My friends where did our religion begin? Have we any religion at all? When did our religion begin? Where is it and how is it carried on? Is it in our souls? Many persons begin a religion themselves, begin as they say, to seek God, begin to love Him, begin to serve Him, and they carry it on

by the work, the power of their own strength, by their good doings and by their tongue. That is the way their religion is carried on, and they always have a stock of religion. Their mouths are always full of religion, and they are always telling what they are doing for the Lord. As a man said to me not long since: "he hoped that when he came upon his dying bed he should have a well spent life to account for." O, if you have no better religion than that friends, than a well spent life to look back upon, there is no salvation for you. We must have something more than a well spent life. When the grace of God reaches a sinner's heart, that grace of God teaches a man what bringeth salvation; teaches him the depths of the ungodliness of his heart and this present evil world. But if you have the grace of God, and have the fear of God shed abroad in your heart, you will have to come to God like old Jacob, when you are come upon your dying bed, and say: "Few and evil have the days of my life been."

Now, in noticing a little of the work of the Spirit of God upon the sinner's heart, we ask: "Have we any religion at all, and where did our religion begin?" The whole saving work of grace in the sinner's heart gives him a pain at heart which the world can not ease; it gives him a distress of heart which the world can not cure. He may seek for it in the world, he may expect it in the world, and may be looking for it in the world, but his eyes will fail in looking for it here. There is a real state of heart leprosy that nothing but the blessed physician of souls can heal or ease.

Has the blessed Spirit of God ever opened our blind eyes and shown us what we are as guilty sinners before a just, a holy, and a righteous God? I know He will do the work in a sinner's heart and will bring to pass His strange acts there according to His own mind and will; and therefore, when the blessed Spirit of God begins He begins very sovereignly, at times very gradually, very tenderly, very gently, as it were; while at another time He cuts down the sinner as He cut down Saul of Tarsus. We read of a Timothy in the word of God and we read of a Saul of Tarsus in the word of God; but we read that Timothy was brought to the same place that Saul of Tarsus was brought to. However quietly the Spirit may begin the work of grace upon the heart He brings the sinner by and by into a stripped state.

"Nothing in my hand I bring;
Simply to thy cross I cling;
Naked, come to thee for dress," etc.

Now, we see when the blessed Spirit of God begins a soul-saving work upon the sinner's heart, however gently it may be done, the Spirit will never leave nor forsake the work of His own hands but will carry it on to the day of Jesus Christ, and perfect that work in the sinner's heart; and His killing power and killing process upon the heart is to teach the sinner what he is as a guilty, hell-deserving

sinner before a just, a holy, and a righteous God. The blessed Spirit, however long He may be at work in the soul, will not leave the sinner till he has opened up and discovered to him the true state in which he stands before God. Now the sinner stands a law-breaker before God—he stands a law-condemned sinner before God—and he goes to the word of God to see if there can be any comfort or consolation there, to know whether there can be any hope for him in the word of God for such a miserable sinner as he sees and feels himself to be. He looks the word of God through, perhaps from Genesis to Revelation, and he finds the word of God to be a killing word in the soul. O, friends, what a marvel is the soul-killing power of the spirit in the soul! He wounds the soul before he heals it. But, blessed be His great and holy name, wheresoever He kills He makes alive, and whom He wounds He heals. He does not leave the soul dead. He does not leave the soul wounded only; but He must kill before He makes alive, and He wounds before He heals.

And now, then, we notice further, the “election of grace” that the Lord is precious unto. I say they are condemned by the law of God. They see all their condemnation in the word of God, and they oft-times feel condemned under the ministry of the word, and they feel condemned when they come to bend their knees before the throne of grace. They feel an evil heart in them, and they are in a miserable state and condition. They feel themselves to be condemned sinners at the throne of grace; and when they come before the Lord Satan himself comes and presents himself; and as the sinner begs for mercy the enemy of souls whispers in his ear, “*You go before a throne of grace! Such a sinner as you appeal for mercy! You know your own sins; you know your own crimes; you know what you are as a guilty sinner before a holy God; you have sinned beyond the reach of mercy; you are a miserable sinner, indeed. It is of no use to appeal, it is of no use your pouring out your heart, it is of no use your seeking for mercy. You may as well throw it all up, and spend the few days of your miserable life to this world, and make the best of it.*” Now, my friends, we have to say—

“The vilest sinner out of hell,
That lives to feel his need,
Is welcome to a throne of grace,
The Savior's blood to plead.”

And this precious Man that we have to speak of, His blood cleanseth from all sin.

Now we will notice how the blessed Spirit makes the law of Jesus Christ precious unto the soul; for he, having begun the good work of grace in the sinner's heart, will not leave nor forsake this grace. It is a good work; it opens the mind's eye and shows what He is. I say it is a good work indeed. It is the commencing of a work upon a sinner's heart, but he does not know it. How many have

not been shown their true state and standing before the Lord. If you are brought before the throne of grace it is the work of grace upon your heart. "He will perfect that which concerneth you." And what is it that concerneth you? If you are a law-breaker and condemned before the legal righteousness of God, the thing that concerns you is, "How can God be just and save your immortal soul?" He will make that plain; also, how He can be just and yet save such sinners as you and feel ourselves to be?

We will notice when the sinner is cut off by sin he will come before the throne seeking for mercy, and he will come with his miserable tale again and again, to tell the Lord how miserable and wretched he is, and how, if he were sent to hell, the righteous law of God would approve it well. He comes with his miserable case again, and again, and again. You would go to a physician with your whole case, with the real malady. Christ is a blessed Physician of souls, and understands all sicknesses and disorders; and we are welcome to the throne of grace, the sovereign blood to plead, and welcome to tell the Lord Jesus Christ what sinners we are.

"The door of His mercy stands open all day,
For the poor and the needy, who knock by the way."

His grace is all precious and free, and therefore His grace is open and free to you, poor needy ones; and Jesus sits upon the throne of grace and loves to hear poor sinners coming to state their cases before Him. How can a sinner come before the throne of grace? Now, friends, I know this part well, and I believe there are some here, who know this part. They seem to have no ray of hope in their hearts, so benighted are their souls; yet He still enables the poor things to come again and again. "Do, Lord, show me if there is any way; I don't know what it is." It is by the power of God, and by the power of the Spirit of God, and by the enablings and drawings of that blessed Spirit who enables you to keep on as you do before you get any comfort or any promise. There was a doubt sometimes in my heart whether God would be gracious to me, and I used to tell my sad case and implore His mercy. I remember well one occasion, while at the throne of grace, I thought I must give up the means of grace; sinking down in such a state of soul before God, and almost at the gates of despair; but I went once more to the throne of grace, and while on the bended knee, the Lord spoke these words to me with power, sweetness, comfort and consolation: "But now, thus saith the Lord that created thee, O, Jacob, and He that formed thee, O, Israel, fear not, for I have redeemed thee, I have called thee by thy name, thou art mine. When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee. When thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee." What does it mean? I said. The blessing seemed too great. It took hold upon my heart with a power and with precious unction, sweetness, dew and savor,

and there was a believing in the Lord Jesus Christ; and the Lord Jesus Christ was to me at that moment more precious than gold. I tell you how it was. When the Lord was precious to and blessed me, when the word and His promise dropped into my heart, my burden was gone, my distress was gone, my malady was cured, and I was perfectly whole, and perfectly new, and perfectly clean, and perfectly white, and perfectly holy before the Lord. I tell you this blessing had such an effect upon my heart that when I looked for my sins I could not find them. I wanted to bring some of my trouble back again but I could not. My sins were completely gone and the love of Christ was shed abroad in my heart. I was in a new world and I went to God's word and found it to be a new book. All the precious promises which I had overlooked or could not see were applied with precious power to my heart; God's book was a new book, and I entered into God's word with the burden removed from off my back, with the condemnation off my soul, and it seemed like a new world; everything seemed new. The change was in my heart. Here was condemnation taken away, and strong consolation came into its place; and here the Lord Jesus Christ, and His word, and his Gospel, were very precious to my soul.

Now, then, we pass on, friends. I always like to know how a minister got his religion; and, therefore, we shall try to speak a little this morning upon it, and about him who is now addressing you. God worked in his heart, God burned it in his soul, and God, I trust, the blessed Savior, is carrying it on in his soul. Ofttimes, according to my experience, I think I shall not have the word again; my religion seems to be going at times. O friends, I tell you what I have then experienced:

"Their pardon some receive at first
And then, compell'd to fight,
They find the latter stages worst,
And travel much by night."

And after twenty-four years of the Lord's delivering power to my soul, I am led sometimes to question it, and the question with me is, "Heaven or hell?" Such is the powerful temptation of the enemy upon the souls of the election of grace. God will have them to walk by faith, and not by sight. O, no. Don't you think, because God brings a soul into trouble and then delivers him, that he always walks in light. O, no. That is not the way. He will find the way so close that there seems to be no path at all.

Now we would notice, Christ is precious to the people of God in his *incarnation*. And we have a witness from God's word to it. There was good old Simeon in the days of Christ, in the Temple; and he was a man full of the Holy Ghost, a just, a holy, and an upright man, and it was revealed unto him by the Holy Ghost that he should not die until he had seen the Lord's Christ. What a blessed revelation was that! And, therefore, as the parents of the

Lord Jesus Christ brought him into the Temple, in the manner and custom of the law, good old Simeon came in at the same moment, and he knew him, and he took him up in his arms, and said, "Lord, now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation." There was God in the heart. Now, my friends, you and I know what it is to value this precious Christ of God.

"Till God in human flesh I see,
My thoughts no comfort find;
The holy, just and sacred Three
Are terrors to my mind.

"While some on their own works rely,
And some of wisdom boast,
I love the Incarnate Mystery,
And there I fix my trust."

The Incarnate Mystery, and Christ incarnate, I tell you, is very precious indeed to my soul. Is the babe in Bethlehem precious to your soul? He is, if you are manifestively the people of God, the election of grace.

"Almighty God sigh'd human breath,
The Lord of life experienced death;
How it was done, we can't discuss,
But this we know, 'twas done for us."

O, what a solemn verse is this! It needs to be written in letters of gold. He who lay in his Father's bosom from all eternity, condescended to be a worm. O, the condescension of the Lord of life and glory! He condescended to be a worm. He condescended to come down in this our world to suffer, bleed and die; to suffer for the unjust, to bring sinners to God.

Again, friends, look how the Lord Jesus Christ is precious to you by the *covenant of grace*; I say, we must look back to the ancient settlements of the covenant of grace, when the blessed Trinity of Persons, God the Father, God the Son, and God the Holy Spirit, in covenant, agreed to ransom and redeem the church of God, and to save a peculiar people, zealous of good works. And here we have God the Father choosing us. He chose a number that no man could number, among black and white, high and low, rich and poor, and made them all one in Christ; and each one is made experimentally to know what the Apostle said: "And has raised us up together, and made us sit together in heavenly places in Christ." Here is the work of the Spirit of God upon the soul.

But we notice their quality for a moment. He did not choose out the best of mankind, but he chose sovereignly, richly and freely, and set his love upon one here and another there, and wrote their names down in the Lamb's book of life that there may be no mistake about the election of grace; and if we are not written in the Lamb's book of life, we are passed by.

He is precious in *the gospel* that we have to preach to you. Sovereign love, friends. God set his love upon his people in eter-

nity. Now, I have thought sometimes that God seemed as if he chose the worst. Some I know amongst them were the very worst of sinners, and were the very ring-leaders of sin while in their natural state; but God chose them and wrote their names down in the Lamb's book of life. The Lord Jesus Christ in the councils of Jehovah was needed, much needed. As dear Mr. Gadsby says in one of his hymns:

"In the councils of Jehovah,
He was needed much indeed;
There to stand (a mighty Lover!)
In the church's room and stead,
As her Surety
And her everlasting Head."

But he saw them ruined in the fall. We look in the covenant of grace, and there we see how God saves his people. He saves them because he will save them, saves them for his blessed name's sake.

Just one word upon his incarnation. He took unto his heavenly nature our human nature, because God saw that without the shedding of blood there could be no remission of sins, he saw how necessary it was, how essential it was that the Lord of life should take the course that I have mentioned and come and die; and, therefore, he took our human nature, was born in a stable and laid in a manger—took our nature upon him to be able to die and be able to plead for the church of God.

We come now to the precious doctrine of *redemption*. It is sin imputed unto a precious Christ, and his precious righteousness imputed unto us. O, what a sweet theme is this—our sin imputed unto him—the sins of the whole church of God upon him; made to be sin for us, who knew no sin, that we might be made the righteousness of God in him. Sin in the church of God must be cleansed, the mighty debt must be paid, the broken law must be fulfilled; and so Christ went to the very end of the law to satisfy justice on the church's account. Christ has redeemed us. Here comes the glorious gospel—Christ has redeemed us from the curse of the law, being made a curse for us; there is no salvation seen out of a precious Christ, and we see he was made sin for the election of grace, and he redeems the election of grace from the curse, being made a curse for them; for the Scripture says, "Cursed is every one that hangeth on a tree."

Now we were all deficient, and in consequence of that the law sounds in our ears, "Pay me what thou owest." We must be bankrupts, you see, my friends.

"'Tis perfect poverty alone
That sets the souls at large,
While we can call one mite our own,
We have no full discharge."

We come now to the very pith and to the very marrow of the glorious gospel of the grace of God. And now, then, says the

Apostle, "Who shall lay anything to the charge of God's elect? It is God that justifieth." God justifies the elect sinner that has nothing to pay. Though he is a bankrupt upon the dunghill, he is a beggar for mercy, and pleads for mercy for Jesus' sake; and who shall lay anything to his charge? "It is God that justifieth." God justifies the sinner because he loves him, and the Lord Jesus Christ is made exceedingly precious unto him. The world and all its pleasures lose their charms when the Lord Jesus Christ is made precious to the soul, when a man is made a believer in the Lord Jesus Christ; as the Apostle Peter tells us, "Unto you that believe He is precious." And as the soul is brought to believe in Jesus, and to hang on him, being taught by the blessed Spirit of God, he will come and say,

"I can but perish, if I go,
I am resolved to try,
For if I stay away, I know
I must for ever die."

Here is believing in the Lord Jesus Christ; here is the venturing upon him; here is the trusting in the arms of Jesus, sink or swim: "If I sink, I sink. I will trust in a precious Jesus."

"It is God that justifies;" and now God justifies this sinner as he comes pleading the merits and righteousness of a precious Jesus. He has nowhere else to trust. He is one of the election of grace; he comes trusting in the mercy of God, and who shall charge him with anything? Who is he that condemns such a sinner? Who can condemn when God justifies? Now hear what Paul says: "It is Christ that died; yea, rather, that maketh intercession for us." Who can condemn such a soul as this? Here is one of the election of grace, and here is one of whom we may say: "I will make a man more precious than fine gold, even a man than the golden wedge of Ophir." Who shall condemn him? It is Christ that died; and if the law condemn the soul, if guilt and sin condemn the soul, yet it is Christ that died for him. Does the world not condemn thee, poor soul? Does sin not condemn thee? Dost thou not condemn thyself sometimes? Yet who is he that condemns thee? Not Christ, for He died. There is my precious rock; there is where I am trusting. He is my precious rock; there is where I am trusting. He is more precious to me than fine gold.

Now, then, here is a little sweet comfort and consolation for thee, poor condemned sinner:

"For all that come to God by Him
Salvation he demands,
Points to their names upon His breast
And shows His bleeding hands."

Therefore,

"Eternal life at His request
To every saint is given;
Safety on earth and after death
The plenitude of heaven."

And this just brings us to where the Apostle says: "Who shall separate us from the love of Christ?" Rom. viii: 35. Who shall separate thee, poor soul, from this precious Jesus that we are speaking of this morning? This is a precious love. To know in your mind how precious Christ is to you in His blood, and how precious He is in His righteousness; therefore to say: "Who shall separate us from the love of Christ." It is an unchangeable, immutable love.

"My soul through many changes goes,
His love no variation knows."

It is everlasting; the love of Christ to His people is unchangeable. O, how precious He is in His love! How precious He is in glory! How precious to know a precious Christ! And to you I have to say:

"Paid is the mighty debt we owed;
Salvation is of grace."

A mighty debt, indeed! We have nothing to pay; Jesus Christ paid off the whole score. The law we have broken, He obeyed. The debt we have contracted, He has paid; and therefore, who shall lay any charge to God's elect?

Again: He is precious in His blood; because here the soul comes and hides under the precious love and blood of Christ. I have no other hope in death, but only in the love, blood and righteousness of Christ. I feel that I can live with such a religion as this, and I feel that I can die with such a religion as this, centering wholly and solely in a precious Christ. His perfect obedience, His precious love, His dying blood, and the robe of righteousness He wrought out and brought in for poor sinners. And it is all of rich, free and sovereign grace. "Bless the Lord, O my soul, and all that is within me bless His holy name." To Him be all the praise, and all the power, and all the glory.

May the Lord add His blessing. Amen.

The following beautiful letter of the exposition how God is in the soul, is taken from the Regular Baptist Magazine, Vol. 3, June 1, 1872:

GOD IN THE SOUL.

DEAR BROTHER BURNHAM: I was thinking not long since upon the subject of man's being born again, when this thought came into my mind: "Did God ever dwell in corruption?" If there is nothing done for the soul of man in regeneration or the new birth,

He does; for it is said that God dwells in the man that is born again. (1 Cor. iii: 16, 17; 2 Cor. vi: 16; 1 John iv: 16.) And the soul as well as the body, in its natural state, is corrupt, sinful and full of all unrighteousness, (Jer. xvii: 5; Eccl. vii: 3; Rom. iii: 10-18,) and in Eph. his *mind* and *flesh* (synonymous with *soul* and *body*) are in perfect harmony lusting after the things of the flesh. (Eph. ii: 3.) But when God was manifest in the flesh He did not dwell in a corrupt body like ours, for the angel said to Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that *holy thing* which shall be born of thee, shall be called the Son of God," (Luke i: 35,) which when born was God manifest in the flesh, (1 Tim. iii: 16;) which flesh, in consequence of the work of the Holy Ghost upon it, was called that *holy thing* free from sin. (Rom. vii: 3; Heb. vii: 26.) So likewise when God is manifest in us He will not dwell in corruption. And as our flesh yet serves the law of sin, (Rom. vii: 25,) and lusts against the spirit, (Gal. v: 17,) and wars against the soul, (1 Pet. ii: 11,) it must be the Holy Ghost comes upon our souls, (Eph. ii: 1,) by which it is "purified," (1 Pet. i: 22,) "washed and sanctified by the spirit," (1 Cor. vi: 11,) cleansed by the blood of Christ, (1 John i: 7,) therefore holy," (1 Cor. iii: 17) "freed from sin," (John viii: 36 and Rom. vi: 7,) and now can not sin because born of God. (1 John v: 8.) This soul loves God, (Songs iii: 1, "Him whom *my soul* loveth,) "and every one that loveth is born of God." (1 John iv: 7.) And as Christ was God manifest in the flesh, which flesh was free from sin and separate from sinners, (Heb. vii: 26) and dwelt in this sinful world or earth, and this earth is to perish away and undergo a change, (Heb. i: 10, 11, 12,) so God is manifest in the soul (1 John iv: 16) that is born again and cleansed from sin, (Rom. vi: 7,) which soul dwells in an earthly house (2 Cor. v: 1) that will perish and undergo a change. (Gen. iii: 19; Phil. iii: 21.) And while the blessed Savior dwelt on earth, He went a man of sorrows and acquainted with grief, etc. (Isa. liii: 3.) So the soul that is born of God, while it dwells in this earthly tabernacle, groans to be clothed upon with its house from heaven that mortality might be swallowed up of life. (1 Cor. v: 2-4.)

And I would further say that the soul is not the life of the body; if it is you will have to kill the soul before you can destroy the body, as you must reach the seat of life in anything before you can kill it. And the soul can not be killed by man, (Matt. x: 28,) but the body can. And by this I understand that man has a living body like all the animal creation; and he has a living soul that can not be killed by man, that dwells in this living body. Before regeneration this soul is Satan's palace (Luke xi: 22) where he dwells and leads the man captive at his will, (2 Tim. ii: 26,) and his goods are in peace, until the stronger man shall come upon him, and overcome him and take from him all his armor

armor wherein he trusted, and divideth his spoil. (Luke xi: 22.) Satan trusted to have kept the soul until he could pass beyond the grave with it when he would have the man secure. But now the spoil being divided, the stronger man having taken possession of the soul, he can only war in the flesh against the soul till the body goes to the grave when he will lose all hold, for the body will be raised from the grave glorified. So then sin must come from our lusts that war in our members, (James iv: 1,) body or flesh, against (not in) our souls. (1 Pet. ii: 11.) As Satan dwells in our bodies, in our flesh dwells no good thing. (Rom. cii: 18.) And as God dwells in our souls, (1 John iv: 16,) with our minds we serve the law of God. (Rom. vii: 25.) And as we can do all things through Christ who strengtheneth us, (Phil. iv: 13,) and as our feet, legs, hands, arms, eyes, ears, mouth, tongue, etc., are members of the body, and as greater is He that is in you than he that is in the world, we are commanded to keep our body under and bring it into subjection, (1 Cor. ix: 27,) mortify its deeds, (Col. iii: 9; Rom. viii: 13,) yield all the members of our body *instruments* of righteousness unto God. (Rom. vi: 13.) Those limbs that once carried you to the race field, to the ball room, to the card table, etc., use now to carry you to the house of God, to the secret grove and the altar of prayer. Those hands that once you beat your fellow man with, and handled the wine glass, and shuffled the cards, now use to minister to the poor, contribute to the needy, and in handling the word of God in search of its sacred truths. Those eyes that once delighted in poring over a novel, and prying into all manner of abomination, use now in poring over the Bible, and in reading religious works founded on truth by the saints of God, etc. That tongue that once delighted to take the name of God in vain, to speak falsehood, and engage in all manner of foolish song and filthy jesting, use now in telling what the Lord has done for your soul, "speaking to one another in psalms, hymns, and spiritual songs, singing and making melody in your hearts to the Lord." That throat as an open sepulchre you once used to let out the corruptions of the heart showing that the *dead* dwelt there, now use to speak the praises of God, to show that the *dead* is *alive*. Those ears that you once used in hearing all manner of evil generally, now open to the glad tidings of the gospel of Christ. Those lips that once molded words of vanity, use now in the service of God. That brain that once was a storehouse for the wisdom and vanity of the world, now store with a knowledge of the word of God, which is able to make thee wise unto salvation through faith in Christ. There is a law in all these members of the body that wars against the law of the mind or soul, and that law (in the members) is love to sin, lust after the things of the flesh. But keep your body under, mortify its deeds, and yield those members instruments of righteousness unto God, and put off, *concerning your former conversation*, the old man, which is corrupt according to the deceitful lusts (Eph.

iv: 22) that you no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God. For the *time past* of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries. (1 Pet. iv: 2, 3.) Now as you profess to be a "new creature in Christ Jesus, and that *old things* are passed away," (2 Cor. v: 17,) let your *conversation* be as becometh the gospel of Christ, (Phil. i: 27,) and show out of a *good conversation* your *works* with meekness of wisdom. (James iii: 13.) Let your speech be *alway* with grace, seasoned with salt, that ye may know how ye ought to answer every man, (Col. iv: 29,) knowing that evil communications corrupt good manners. (1 Cor. xv: 33.) And thus put on the new man, which, after God, is created in righteousness and true holiness, (Eph. iv: 25,) that your *conversation* may be in Heaven, from whence also we look for the Savior, the Lord Jesus Christ. (Phil. iii: 20.) All this, Paul says, "is nothing more than your *reasonable service*." (Rom. xii: 1.) O, my dear brethren, may we remember that we profess like Paul, "By the grace of God I am what I am," (1 Cor. xv: 10,) and also that actions speak louder than words; and when we follow the world into all their vanities, and engage in all their filthy conversation, we are saying to the world, "This is what the grace of God has done for me." Well might they turn upon us and say: "If this is all that the grace of God does for a man, I do n't want the grace of God."

But to return. The lusts or power of sin in those members will often bring us into captivity to the law of sin and death, and cause us to cry in soul, "O wretched man that I am, who shall deliver me from this death." (Rom. vii: 24.) So now this man will join with the saints of old, when in adversity, "My soul is sore vexed," (Psa. vii: 3,) "deliver my soul," (ver. 4,) "my soul thirsteth for the living God," (Psa. exliii,) "my soul is among lions," (lvii: 4,) "my soul is bowed down," "O God, my soul thirsteth for Thee in a dry land," "my soul followeth hard after Thee," (lxiii: 1-8;) but in prosperity "I will declare what the Lord hath done for my soul," (lxvi;) "Thou hast delivered my soul," (cxvi: 8,) "My soul shall be joyful in the Lord," (xxxv: 9,) "O Lord, thou hast brought up my soul out of the grave," (being buried in the ruins of the fall,) "that my soul may sing praises unto God," (xxx: 3, 12,) "Therefore, gather not my soul with sinners," (xxvi: 9). And joins with Mary and says: "My soul doth magnify the Lord," etc. (Luke i: 46.) And the reason of the soul's cries and groans is, when the clouds overshadow for awhile she looks at the corrupt house in which she dwells. "Weeping may endure for a night, but joy cometh in the morning," (Psa. xxx: 5.) "When the Sun of righteousness arises with healing in His wings," then the soul exclaims, "How pleasant to the eyes to behold the Sun." Now if this soul is not washed, cleansed, purified and holy, how could it send forth those holy longings,

breathings, sighs, groans, and exultations of praise? For if it is corrupt, sinful, and dead in sin, it would never cry after God once nor desire his presence. But it is *washed* in regeneration, *renewed* by the Holy Ghost, created in Christ Jesus, hence a new creature in Christ, for old things passed away in the washing.

But if the man is created in Christ Jesus before the foundation of the world, when were the good works ordained for him to walk in, seeing the good works were ordained before the creation in Christ took place? (Eph. ii: 10.) I believe the washing of regeneration is cleansing the soul from sin; renewing of the Holy Ghost is creating in Christ Jesus, and it comes forth a heaven-born soul, prepared to walk in those good works *before ordained* for it to walk in. If so, then it is as the Savior says, "I in you and you in Me; I in the Father and the Father in Me." (John xiv: 10-20.) So that our life is hid with Christ in God, and when Christ who is our life shall appear, *then* we shall also *appear* with him in glory. (Col. iii: 3, 4.) The Scriptures do testify that the second advent of Christ will be in His *glorified* state, and that His saints shall *appear with Him*. (2 Thes. i: 7, 10.) And these saints I believe to be the *souls* of them that are beheaded for the witness of Jesus and for the word of God, which worship not the beast, (Rev. 20: 4;) which souls are "quickened together" or into union with Christ in the new birth. (Eph. ii: 5.) And when Christ shall come with His saints, in glory, "the rest of the dead" or "these vile bodies shall be changed and fashioned like unto Christ's glorious body." (Phil. iii: 22.) That is, the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words. (1 Thes. iv: 16-18.) "O, dear brethren, these ought to be comforting words to us, who have the humble hope that our souls have been "quickened into union with Christ" and changed from natural to spiritual, that our mortal bodies shall be quickened by the same Spirit (Rom. vii: 11) and made spiritual. (1 Cor. xv: 44.) When both soul and body of the natural Adam sinner will be purged from all sin, created in Christ Jesus and conformed to His lovely image. (Rom. viii: 22.) In whose likeness David says we shall be satisfied. (Psa. xvii: 15.) Then bless the Lord O my soul, all that is in me praise His holy name for His wonderful works to the children of men. O, my dear brethren, how stands it with us at present were we to hear the announcement from heaven, "Prepare to meet thy God, O Israel?" To those that are in the habit of attending places of worldly amusement, either secret or public, I would ask how would you like for this announcement from heaven to find you in those places? Would we be saying by our actions,

"Even so, Lord Jesus, come quickly?" Watch, for ye know not the day nor the hour! And remember we must live at His feet if we wish to die in His arms.

Your brother in Christ,

JAMES J. GILBERT.

SOUTH FORK, Ky., March 22, 1872.

IN HEAVEN ABOVE, WHERE ALL IS LOVE.

A few more Sabbaths here
And sorrows on our way,
And we shall reach that ceaseless rest—
An endless Sabbath day.

CHORUS—Ther'l be no sorrowing there;
All singing grace, free grace.
In heaven above, where all is love,
Ther'l be no sorrowing there.

2. A few more storms shall rage
Across the hills of time,
And we shall be where storms are not,
A far serener clime.
3. A few more rains shall beat
Around this earthly ball,
And we shall be where angels meet,
And billows never roll.
4. A few more years at best,
A few more winters come,
And we shall be with them that rest,
And never more to roam.
5. A few more troubles in
A wicked world of sin,
And we shall be with the redeem'd,
And never more feel pain.
6. A few more struggles here,
A few more partings o'er,
A few more toils, a few more tears,
And we shall weep no more.
7. A few more songs of love
Among saints at this place,
And we shall meet in heaven above,
All shouting grace, grace, grace.
8. And now, O Lord, prepare
Us all for that great day;
Oh, wash us in thy precious blood,
And guide us on thy way.

—UTTS.

OBSERVANDA.

ALL PERSONS PLEASE READ.

The Undersigned is the Sole Proprietor of a Publication, viz.:

The Genevan New Testament;

Reprinted from a very rare Old English copy, dated London, 1594, and published together with King James' version of the New Testament in one volume, compared in parallel columns; with an "Address to the People of God," a "Family Record," etc. Pages entire, 764; fine edition and all complete, which we will forward to order, post paid, on receipt of \$2 per volume.

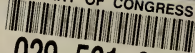
Address,

ALBERT F. UITTS,

Whitestown, Boone County, Ind.



LIBRARY OF CONGRESS



0 029 561 282 4